

833. 577  
A  
VINDICATION R

OF A

DEFENCE of BAPTISM with Water  
and INFANT-BAPTISM asserted:

AGAINST A PRETENDED

REPLY of a QUAKER.

To which is SUBJOINED,

A R E P L Y

TO THE

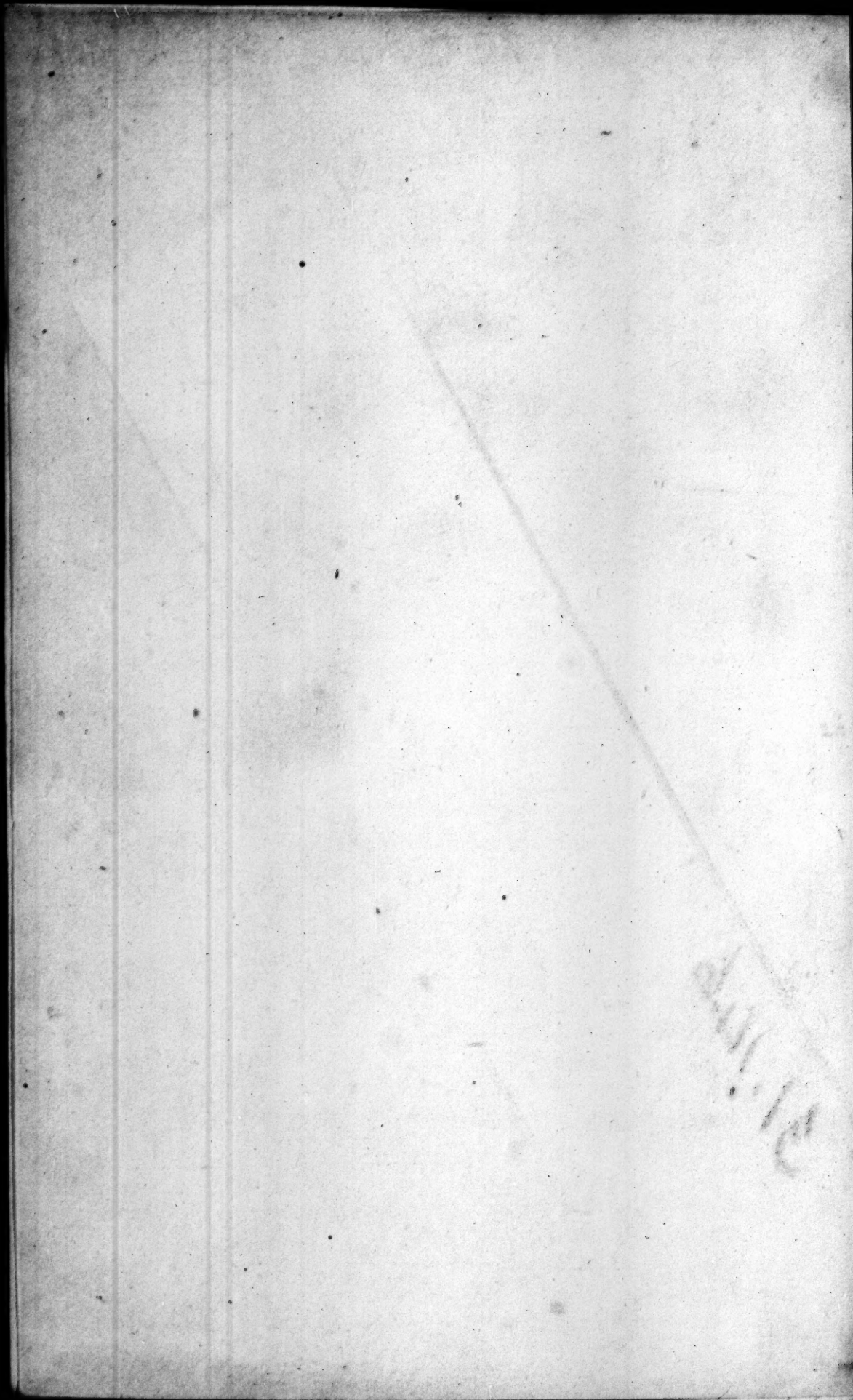
A P P E N D I X:

By Another H A N D.

L O N D O N:

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# TO THE READER.

**T**HIS dispute about Baptism, having been spun into a greater bulk, and carried through a greater length of time than at first was expected, it will be necessary to give the Reader some account of its rise and progress, which he may either be a stranger to, or hath forgot.

In the year 1732, a Quaker unprovoked began the attack, and with an air of defiance printed a small tract entitled, *A Letter to the Clergy of the Church of England in the county of Northumberland*, which was dispersed with diligence by the Scotch Pedlars, almost in every Parish of that County.

This Letter was answered the same year in a pamphlet called, *Baptism with water and Infant-Baptism asserted*, and printed at *Edinburgh*. And at the same time was published a *Vindication of Bishop Taylor*, whose authority the Quaker had taken in to his assistance, by another Hand.

In the following year 1733, came out the Quaker's answer to the *Edinburgh* pamphlet entitled *Baptism by water, &c.* printed by the Assigns of *John Sowle* at *London*.

And a while after, the Quaker published *A Defence in Defence of the Letter to the Clergy of Northumberland as far as it related to Bishop Taylor*, under the title of *The Protestant Flail*.

Neither of these pamphlets were suffered to remain long unanswer'd. For in 1735 were printed at *Newcastle upon Tyne*, *A Defence of Baptism with*



*water and Infant-Baptism asserted*, in the pamphlet printed at *Edenburgh*.

And much about the same time appeared, *A Reply to the Protestant Flail*, by the same learned Person who begun the *Vindication of Bishop Taylor*.

There was reason to believe, the Quakers would then have sat down silent. But in 1736 they sent forth again *A Reply to a late Defence of Baptism with water and Infant-Baptism*; and an *Appendix with Remarks on the Reply to the Protestant Flail*.

In answer to both these, you have now, *A Vindication of the Defence*, with a *Reply to the Appendix in defence of the Protestant Flail*. Why they appeared not sooner, it is of no importance to the argument to mention. Some thought enough had been said already, most of which remained still unanswered. Others were of opinion, it might not be quite so seasonable, at a time when their passions were up, and their minds not cool enough to attend to what was offered for their conviction. But it is well known to persons much to be credited, that these papers were ready above a year ago. And if now they do fully obviate and answer all the cavils and subterfuges of the adversary, they cannot be thought to come out too late: or, if otherwise, it must be owned they come out, even late as they may be thought, too soon. The Reader must judge. I proceed therefore directly to the Preface.

## P R E F A C E.

THE debate (says the *Replier*) concerning *Water-Baptism*, “ so far as it respects its efficacy to salvation, may be reduced to a narrow compass; and principally depends on the solution of this short question, Whether outward water can wash away sin? Christian Baptism does that; whatever cannot, is not *it*. That outward water has not a natural virtue sufficient to that purpose, I presume will not be denied; and to ascribe to it any supernatural or miraculous virtue, would contradict our adversaries darling notion, That miracles are ceased.” See this matter considered under the *Replier’s first syllogism*, p. 29. &c. “ They tell us that this ceremony is efficacious *vi præcepti*, that is, by force of Christ’s precept; but fail in their proof that he has enjoined it.” But the commission to the Apostles, *Matth. xxviii. 19.* proves Christ’s enjoining it. See the *Defence*, p. 14; and that it is efficacious to take away sin, see this *Vindication*, p. 30, &c. “ They urge, saith the *Replier*, its necessity to infants, on the account of their being born in original sin, and in the wrath of God; though Christ himself has recommended them as patterns of innocence; and expressly tells us, *Mark x. 14.* that of such is the kingdom of God.” See this also considered under *Matth. xix. 14.* p. 128. “ They say (as he goes on) that Water-Baptism succeeds in the place of Circumcision, but are far from shewing that the one is as adequate to the nature of the Christian dispensation, as the other was to that of the Jewish.” And that this is truly so, see p. 15 and 53, &c. and in several other places, where



where the analogy between these two sacraments is shewn. I am sorry for the length of this *Vindication*, but I hope it will need no other apology, than that I was determined to follow the *Replier* through every particular that was of any moment in this controversy; and cannot but still think that he has pass'd over several things in the *Defence*, which I presume he could not answer. I would intreat the *Replier* to consider, whether my saying the Quakers are not Christians, be contrary to Christian charity: for if they despise, neglect, or disuse Water-Baptism, though it be an external ceremony, yet a ceremony which Christ has strictly enjoined and commanded, in order to make a man a Christian, is it a breach of charity to say they are no Christians that do so? And though our Saviour makes it the great characteristic of discipleship, *to love one another*, yet St. Paul, who I believe was a true disciple of Christ, treats those who in his days taught doctrines that subverted Christianity, or overturned what Christ had taught and instituted, with no less harsh and severe expressions.

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## E R R A T A.

**P** Age 5. Line 21. *for* little, *read* tittle. p. 6. l. 7. *after* and, *add* he. p. 19. l. 10. *after* Deacons, *add* ,. p. 34. l. 10. *after* was, *dele* not. p. 39. l. 35. *after* God: *add* But. p. 42. l. 11. *for* pass, *r.* passed. p. 48. l. 28. *after* practised, *add* or not. p. 98. l. 17. *after* being, *add* most certainly. p. 134. l. 24. *after* is, *add* ordinarily.

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# A VINDICATION OF A

DEFENCE of BAPTISM with Water, &c.

## S E C T. I.

*Of the Meaning of the Word Baptize.*

**T**HE first thing that occurs in the *Reply* is, concerning the meaning of the word βαπτίζω. I had said that this word was derived from βάπτω; which in *Dan.* iv. 33, signifies barely to *wet*; and being of a less signification than its root, did not always import to *plunge*, but was taken in the same sense with λύω; which in *Eph.* v. 26, and *Tit.* iii. 5, is applied to Baptism, and signified to *wash*. To which the *Replier* makes this Answer: *That although βάπτω there be translated to wet, yet it is equivalent to being dipt, dyed, steeped, or soaked in Water, and is rendered* (not very agreeably I think to these terms) *by the Latin words, intinctum and infectum, which signify dyed.* Now granting that βάπτω is so rendered; let us consider the occasion of making use of it, and judge whether the Rendering be proper or not. It is used of *Nebuchadnezzar* dwelling among Beasts, where *his body was wet with the dew of Heaven, till his hairs were grown like eagles feathers, &c.* Now do Dews use to do any more than *wet*? and will a man speak properly if he shall say that such an one was *dipt, or soaked, or dyed, in or with Dew*? And therefore *Calvin* more



agreeable to the occasion translates this place, *Rore frigidatum est*, his Body was watered or sprinkled with Dew. The Replier to exaggerate the matter tells us of his being constantly exposed to all inclemencies of weather, to all showers and storms for a long season. What, does he imagine this great King reigned in Britain, and not in Babylon, the most mild and serene region perhaps in the world, nigh to which it is believed the earthly Paradise was situated? And what will he make of his Hair being like *Eagles feathers*: This was not the effect of Showers and Storms; but, as Grotius observes, *It grew to a great length, because it was never cut.* And Calvin says, *It was never dressed or combed, and therefore frightful to look at*: It was likewise all twisted, crisped, and grown together like *Eagles feathers*. Which might very well be (if this Judgment lasted seven Years, as it is computed to have done) *without Storms, &c.* Now from what has been observed, will the Replier have any reason to triumph as he does, and say, that I have shewn the signification of *Βάπτω* in its *largest Extent*, when indeed by this very instance it is far from being a word of that *Latitude* he would make it to be; and though I should grant that *Nebuchadnezzar's* Body was soaked with a continued Dew, yet none with propriety will say, it was *plunged in*, but only *wetted* with Dew, which in this place is the meaning of the Greek word, and therefore \* *Βάπτω* signifies to *wet*.

From *Βάπτω* I pass on to *Βαπτίζω*; which I will shew contains under it, not only *Washing*, but *Affusion*, and *Sprinkling*. Now I do not deny that *Βαπτίζω* does signify to *plunge*, or *dip in the Water*, but then I say this is not the *only* signification it has, but it also signifies *Washing*, as distinguished from

\* Norunt Græci doceri ut *Βάπτω* latius est, & idem sæpe quod *πλύνω*. Spanhem. Dub. Evangel. Pars I. Dub. 24.

*Affusion*; and for the truth of this, I shall only give you the words of *Leigh*, in his *Critica Sacra*, which I had referred to before, and which the *Replier* overlooks and neglects. “The Word βαπτίζω baptize, (says he) though it be derived from βάπτω, to dip or plunge into the Water, and signifieth peculiarly such a kind of Washing, as is used in *Bucks*, where *Linnen* is plunged or dipped; yet it is taken more largely, for any kind of washing, rinsing, or cleansing, even where there is no dipping at all; as *Mark* vii. 4. Christ no where requires dipping, but only baptizing, which word (*Hesychius*, *Stephanus*, *Scapula*, and *Budeus*, the great Masters of the Greek tongue, make good by very many instances and allegations out of *Classick* writers) importeth no more than *Ablution* or Washing. † βαπτίζω (say they in their *Lexicons* and *Commentaries*) is *Lavo*, βαπτισμα *Lavatio*, *Ablutio*, which is a *Washing* that may be done without dipping; yea he says that it signifies *Sprinkling*, or to wash one’s body sacramentally.”

And as to baptize is taken for Washing in general, so is it likewise for any kind of Washing in particular, which consists in pouring Water upon a thing. This sense of the word, in the *Defence* p. 7, was shewn by the practice of the Pharisees, *Luke* xi. 38, *Mark* vii. 34, in washing their hands before they eat. Against which the *Replier* has brought a quotation from *Godwin’s Jewish Antiquities*, which is as follows (p. 5.) This Ceremony was thus performed: 1<sup>st</sup>, They washed their hands clean. 2<sup>dly</sup>, They composed them into the fore-

† See *Spanheim’s Dub. Evangel.* Pars III. p. 69; where he shews that *Calvin’s*, *Beza’s*, and his own Opinion, is that βαπτίζω may be properly rendered to sprinkle, and was practised by some of them. See *Dr. Wall’s Defence of Hist. of Inf. Bapt.* p. 92.



mentioned form (*viz.*) a Fist. 3dly, They lifted them up so that the Water ran down to their elbows. Lastly, They let down their hands again, so that the Water ran from off their hands upon the earth; and that there might be store of Water running up and down, they poured fresh Water upon them when they lifted up their hands, and poured Water twice upon them when they hanged them down. Unto *this kind* of Washing *Theophylact* seems to have reference, when he says the Pharisees did cubitaliter lavare, *wash up to their elbows*. Lastly, Others interpret *πρυμν* to be the *Fist* or *band closed*, and the manner of Washing thereby denoted, to be *the rubbing of one band close in the plain or hollow of the other*. All imply a diligent care and accurate Washing. *How this account differs from our Author's diminutive tattle of their holding out their Hands, while a servant poured on them a little Water, the Reader will easily see.*

This is the quotation with the *Replier's* contemptuous reflection upon the *Defender*, and what is in the *Defence*; but we shall see anon whether this will not recoil on the *Replier*, and sufficiently shew his want of judgment in producing it. *Godwin* (whose Book is very defective) refers in the Margin to *Munster*, Deut. viii. Now *Munster's* words do as plainly and strongly support and agree with what is asserted in the *Defence*, as words can do. His words, taken out of the Hebrew Book of the hundred Benedictions, in English are these. "They  
" tell us, that their Hands are first to be washed  
" and dried, otherwise the bread they eat will be  
" adjudged *unclean*." Here *Godwin* has left out the drying of the Hands. " And a little after,  
" \* Water is three times to be poured out upon

\* Fundenda est aqua tribus vicibus super manus; in prima futione sunt digiti sursum levandi, in posterioribus sunt demittendi; manus simul lavandæ, non una post alteram.



“ their Hands ; in the first Pouring the Fingers  
 “ are to be held up, in the other Pourings they are  
 “ to be let down ; that their Hands are to be  
 “ washed together, and not one after another.”  
 This is *Munster*’s Account of the matter, and since  
*Godwin*, as to the grounds he went upon, refers to  
 him, sure the accounts must be made to quadrate  
 together, or *Godwin* must unfairly represent the  
 matter ; and if they do, the *Replier* will have  
 little reason to insult or triumph as he does ; when  
 his own argument will recoil upon himself. For  
 here he plainly owns the *holding up* and *letting down*  
 and *pouring Water* on their Hands. Now what is  
 this different from what *Munster* gives us an ac-  
 count of ; when both their Hands were *beld up* and  
*let down* ? Did they or could they pour Water up-  
 on them themselves ? and if another did, as the  
 words plainly intimate, this supports all that was  
 brought in the *Defence* ; and the *Replier* has brought  
 a Comb to his own Head ; for he cannot but ob-  
 serve, that *Godwin* saith not a little of their *dipping*  
 their Hands in the Water. And to strengthen what  
 is here said of Water’s being *poured out* by another  
 in washing of Hands ; let it be added that the  
 word *baptize* is therefore used passively to signify  
 that the action was performed by another upon the  
 person who washed, and not by himself. Thus  
*Luke xi. 38*, The Pharisee wondered that he was  
 not first *washed* before dinner, ἡ πρώτη ἰουαντισμένη ; and so  
 perhaps *Mark vii. 4*, ἵνα μὴ βαπτίζωνται, unless they  
 be *washed*. And in compliance with this ministe-  
 rial service among the Jews, the Deacons were  
 commonly appointed in the ministrations of *Baptism*  
 to throw Water on the Heads of the Baptized that  
 were in the Water, or to baptize ; of which we have  
 an instance in *Acts x. 48* ; where St. Paul com-  
 manded them to be baptized. Yea, and *Theophylact*’s  
 account of Πουμὴ ἵσταται, *Mark vii. 3*, does not a

little strengthen the assertion in the *Defence*; for as *Cameron* represents that matter in his *Myroth. Evangel.* “ They, says he, that interpret *πύμν* of a fist, “ which requires a careful washing of the hands, “ that one hand being contracted into a fist might “ rub the hollow of the other, give but a *frigid* or “ *jejune* interpretation of it:” and tells us what *πύμν* *ἡστῆς* was, (*viz.*) “ that it was the custom of “ the Pharisees in washing their hands, to lift them “ up on high, and with fingers contracted to re- “ ceive the water pour’d upon them, till it flow’d “ down to their elbows.” Agreeable to which is that which is observed by *Buxtorf* in his *Synagog. Judaic.* p. 125, who understood these things as well as any. “ First of all, he says, the right hand is “ to be held under the vessel: thrice water is to be “ received upon the hands: the same to be done “ upon the left hand, before one hand touch ano- “ ther: water is not to be spared, &c.” Nor must it be forgot, though the *Replier* pass’d it over, (as he sometimes has a notable knack that way) what is said of the manner of the *Jews* washing their hands, 2 *Kings* iii. 11. for *Elisha*’s ministring on *Elijah* is there expressed by his *pouring* water on his hands.\* To which may be subjoined what is taken from the *Talmud* with relation to baptism. “ Rabbi *Akiba* “ said; O *Israel*, you are blessed before whom you “ are justified or cleansed: And who is he that “ cleanseth you? It is your Heavenly Father: as “ it is said, *I will pour clean water upon you* [in “ *Kippurim*]. Our Masters say, that Bastards and “ *Gibeonites* shall be all justified in *time to come*; “ and this is the doctrine of *Ezekiel*, as it is writ- “ ten, *I will pour clean water upon you*, *Ezek.* “ xxxvi. 25.” [*Lightfoot, Harmon. 4 Evangel.*]

\* See Dr. Pocock’s Not. Mis. c. 9. p. 365.



The next point is, that *Baptizo* is rendered to *sprinkle*; and this *Leigh* mentions to be one sense of it. This had been sufficiently shewn in the *Defence*, p. 8, 9. where from *Ecclus.* xxxiv. 25, and some places in the New Testament\*, the word was used with relation to *Sprinkling*, whether persons or things that were unclean, in order to their cleansing. The *Replier*, in order to obviate what is said in the *Defence* about this matter, taxes the Author of it with wilful blindness about *Numb.* xix. 19. concerning which his profound judgment has betray'd both his ignorance and inattention; for he that considers the text, will see that there are two sorts of persons concern'd in it (*viz.*) the *Sprinkler* and the *Sprinkled*: The *Sprinkler* was to sprinkle with the Water of Separation (*ver.* 17, 18.) all persons that were unclean in the tent, where there was any one dead, in order to their cleansing: their uncleanness continued seven days, and on the third and seventh days they were to be *sprinkled* by one that was clean, and then they were cleansed without any more ado. Now the *Sprinkler* himself, by doing his office on the unclean person, contracted an uncleanness†; but that lasted but one day, as some other lesser uncleannesses did: and to make himself clean, he was only on the seventh day to purify himself in water. This is the true account and representation of the text: but the judicious *Replier* imagines that the unclean person, that was sprinkled on the third and seventh days, was likewise to wash his cloaths; concerning which I remember neither law nor custom: and if he had look'd but to *ver.* 21, he might have seen the notorious blunder he had committed; for there it is ordained as a perpetual Sta-

\* *Luke* xi. 39. *Mark* vii. 4, 8. † *Lewis's Orig. Hebr.* Vol. II. p. 517. *Ainsworth* on *Numb.* xix. 18. and xxxi. 23. *Lewis*, ut *supra*, p. 515. *Lightfoot's Harm. of the four Evangelists*, p. 156. 4th Edition.



*tute*, That he that sprinkleth the Water of Separation (and not the sprinkled) shall wash his cloaths, and he that toucheth the Water of Separation shall be unclean until even. Nay, and that this may more evidently appear, even those vessels that pass'd through the fire, were nevertheless to be purified by the Water of Separation, which *Purification* was to be done by *Sprinkling*.

It was said in the *Defence*, p. 8, from *Mark* vii. 4, 8. *That among the traditions of the Pharisees there was enumerated the washing of cups and pots, brazen vessels, tables, and many other such-like things; and that the cleansing of all these things is rendered by the word βαπτισμοι, Baptisms; which was performed, as it is very probable, by sprinkling the outsides of them according to the Law\*. But to this the Replier makes answer, That the words of our Saviour give no intimation of such a practice. I will set down the words, and leave any ordinary reader to judge of the oddness of such an assertion. † And the Lord said unto him, Now do you Pharisees make clean the outside of the cup and platter, but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without, make that which is within also? Now will any man of common sense from these words judge otherwise, than that these vessels had only an outward cleansing? Does not the letter of the text as plainly say so as words can express? And therefore as this was to be done in all probability by Sprinkling, according to the afore-said law in *Numbers*; and that the word by which such a Sprinkling is expressed in *St. Mark* is βαπτισμός, *Baptism*; it plainly proves that to baptize is to sprinkle.*

Well, but the *Replier* says, *That the force of our Saviour's reproof seems rather grounded upon the pra-*

\* *Numb.* xix. 14, 15, 16.

† *Luke* xi. 39, 40.

*lice of washing these cups and platters (inside as well as outside) thoroughly. For the law was, Levit. vi. 28. xv. 12, 17. Where every brazen pot, vessel of wood, garment and skin shall be scoured, and rinsed, and washed in water. But these places referred to, are either the pot wherein the sin-offering was sodden, or vessels, or garments, polluted by mens uncleanness; which we grant him were to be plunged in water: but then sure these were not all the things that could contract uncleanness, nor were these the only pollutions that did communicate uncleanness among the Jews; and therefore as there were other things polluted after a different manner, so the cleansing of them was so too: for all the Replier's texts only prove that Washing was one way of cleansing in certain cases, but don't prove that Washing was exclusive to all other ways of purifying in other cases. Thus when a house was cleansed of leprosy, \* the Priest was to take the cedar-wood and hyssop, and scarlet, and a living bird, and dip them in the blood of the slain bird, and in running water, and sprinkle the house seven times: and in the aforesaid place, Numb. xix. every thing in the whole tent where there was one dead, was only to be sprinkled with the Water of Separation. So that it is plain that some things were to be sprinkled, as well as others to be dipped, and consequently their outsides could only be cleansed. Now it is from hence that our Saviour condemns the external righteousness of the Pharisees. He took occasion from their cleansing only the outsides of their cups, &c. to reprove their internal uncleanness: They did all their works to be seen of men, but their inward parts were full of ravening and wickedness. And what was his comparing them to whited sepulchres, &c. but to the same purpose? Now it is*

\* 1 Levit. xiv. 51.



plain the purport of all these similitudes and comparisons was to shew that their lives were only outwardly holy ; and that as these vessels there mentioned were but externally clean, so they were no other themselves. Yet the *Replier* would ground our Saviour's reproof on a quite contrary supposition, (*viz.*) the thorough cleanliness both as to *outside* and *inside* of all these vessels, which takes away the foundation which Christ went upon in the reproof of their hypocrisy ; as I dare say appears plainly so to every body but himself.

It's said in the *Defence*, p. 7, that the *διαφορὰς Βαπτισμῶν* were relative to the *different Baptisms*, or Washings, administer'd among the *Jews* in different cases, by Immersion, Affusion, or Aspersion. To which the *Replier* answers: *That though they be called diverse, they all related to one and the same manner of washing on several occasions, practised by the Jews ; and brings several texts \* to prove his assertion, all expressing only one way of washing.* Now in answer to this it may be observed, That had there been only one way of making a person or thing clean, then what the *Replier* says might have had some weight in it ; but as there were several, the diversity must consist in these : for diversity will no doubt have respect more to the manner in this case, than any thing else ; and as there were several ways or manners of baptizing or cleansing persons and things, as dipping, rinsing, affusion, and sprinkling, the diversity must be lodged here, rather than in cleansing different things after one and the same manner. For where several things are cleansed after the same manner, their cleansing cannot properly be called diverse ; for though the *occasions* of cleansing be different, yet the cleansing itself is but one, as being done all one way. Suppose cups, platters,

\* *Levit.* xiii. 34, 58.—xiv. 9.—xv. 5. *Numb.* xix. 19,

dishes,



dishes, and cloaths were all washed in water, would it be proper to say, that these had *different* washings, when it's plain the washing was all after the *self-same* manner? But then indeed, if one of these was dipped, another rinsed, another had water pour'd on it, and another sprinkled, agreeably to the *Jewish* ways of cleansing; here, as there were different *manners* of applying this element of Water, so they must come under the denomination of *διαφοροι Βαπτισμοι*, *diverse Baptisms* or Washings. Now the argument drawn from thence is this, (*viz.*) that as Sprinkling was one of these *diverse* Washings here referred to, and that they are all expressed by the general word *Βαπτισμοι*, *Baptisms*; so it must evidently follow, that *Βαπτισμος* must include *Sprinkling* in its general notion; which was the thing to be proved. What the *Replier* says about these *diverse* Washings being imposed till the times of reformation, will fall under consideration in another place.

In the *Defence*, *Is.* lii. 15. and *Ezek.* xxxvi. 25. were brought to shew that the Messiah was to baptize, and that the *Jewish* Interpreters, and others, understood them so: which the *Replier*, after saying that the *Jews* were very erroneous in their expectations concerning the Messiah, admits to be spoken prophetically of him. Now, though we grant that the *Jews* were grossly mistaken concerning the nature of Christ's kingdom, in believing it would be a temporal kingdom, yet how doth that weaken the interpretation of these texts, when most of the prophecies concerning him they seem to have understood right enough, such as the time of his birth, the place where he was to be born, the dignity of his person, his working of miracles, his giving them a new law, and here *his baptizing* of proselytes? As therefore they were not so stupid or blind concerning Christ, but that they both saw, and understood, many other prophecies concerning him

him truly enough; so when they saw *John* preaching the doctrine of repentance, and admitting profelytes into it by Baptism, the people, as taught by their Rabbi's, from this very action of the *Baptist* fell into debate whether he were indeed the Christ or not. Now as they had no foundation to conclude after this manner, but from these prophecies, of *sprinkling many nations*, and *sprinkling or pouring clean water upon them*, we may well infer, that Christ, according to their way of expounding these prophecies, was to baptize.

As to what *Isaiah* says about *astonishment*, I find the Criticks \* on the place differ very much about it, (and I believe the *Replier* is not a greater master in criticism than they) but both *Menochius*, *Tirinus*, &c. apply this *Sprinkling* and that in *Ezekiel* to *Baptism*; and the learned *Grotius*, on the latter place, calls them † preparations to the Gospel and *Baptism*. As to what the *Replier* says about the inward cleansing that follows this *Sprinkling*, it is just the very same that we attribute to Water-Baptism, as the genuine effects of it.

\* *Pool's Synop.*

† *Præparamenta ad Evangelium & ad Baptismum.*

SECT.



## S E C T. II.

*Concerning the Manner of Baptizing.*

**T**HE next thing in the *Defence*, p. 10, relates to *Rom. vi. 4.* and *Coloss. ii. 12.* where the the Apostle says, \* *We are buried by Baptism, &c.* which texts were produced to prove the practice of *Water-Baptism*. Now it was there observed, that *this could be taken in no sense so consistent, as putting the person to be baptized under water, which represents the burial of him, and therefore was an irrefragable argument for Water-Baptism*, as well as for the *Manner of Baptizing*. This the *Replier* had neglected before, and now would endeavour to evade, by shewing the drift of the Apostle's discourse. Granting therefore all that the *Replier* contends for, I would ask him, If the Apostle's discourse does not suppose and allude to the baptized person's being put under water, which is here term'd his *burial* by Baptism: and if so, is it not taken for granted, is it not evident fact, that the Apostles then baptized with water? If there had not been such a practice subsisting in those days, as this way of baptizing, would ever the Apostle have supposed it or referred to it, or the people have understood him? Now since he does in express words refer to the practice, and thereby illustrates what he is there discoursing upon, can any man think he would have set the thing in such a light, if it had not been a rite in common use, which every Christian was well acquainted with, and therefore ready at conceiving the connexion of the Apostle's argument? Take therefore Dr. *Hammond's* paraphrase

\* See Bishop *Davenant* on *Coloss. ii. 12.* and *Wall's Defence of his History of Infant-Baptism*, p. 131, 132.



on this place, which I think will put the matter beyond question. *'Tis a thing* (says he) *that every Christian knows, that the immersion in Baptism refers to the death of Christ; the putting the person to be baptized into the water, denotes and proclaims the death and burial of Christ, and signifies our undertaking in Baptism, that we will give over all the sins of our former lives (which is our being buried together with Christ, or baptized into his death, &c.)* Here we have the matter truly represented, and the proper references and comparisons made concerning *our immersion in Baptism* and *Christ's death*. Now take away our being put under water, or buried by baptism, which is here supposed and alluded to, and what will you make of the Apostle's argument?

Well, but the *Replier* says, that *baptized into Christ's death, and buried with him by baptism into death*, mean no more than the crucifixion of the old man, and the destruction of the body of sin, &c. Now suppose I should grant this, what use can be made of these expressions, without allowing or taking for granted first, that there was such a rite at that time practised as Baptism? Could a man be baptized into Christ's death, or buried with him by Baptism, if there was no such thing used as baptizing in water, or Baptism by water? sure he could not.

All therefore that the *Replier* has advanced here is nothing to the purpose, and is only evading what he can never answer; and therefore he had better have let this argument alone, as he did before, than have made such sorry work of it; and indeed what he concludes this matter with, is a yielding up the cause; "*For if* (says he) *the interpretation I have given be not so consistent with Water-Baptism as that of the Defender,*" (now does not this argue that the *Defender* was in the right, when he said that being buried by Baptism was putting the baptized person into or under the water) "*yet it is more*

con-

“consistent with the purport and tenor of the Apostles’ writings.” Here is concession enough I think to determine the point in hand.

The *Replier* says that he is not ignorant, that many interpret the Circumcision of Christ mentioned *Coloss. ii. 11, 12*, of Water-Baptism\*: and pray why not? The words run thus, *In whom also ye are circumcised in the circumcision made without hands, in putting off the body of the sins of the Flesh, by the circumcision of Christ, buried with him in Baptism.* Now by these words the circumcision of Christ must either be understood the action by which Christ himself in his infancy was circumcised, and it would not I think be good Sense to say the *Colossians* were circumcised with that: or else that circumcision that Christ has appointed, viz. the *Christian circumcision*, and with that he says they were circumcised, being buried with Christ in Baptism. Now I would fain know, what other sense the *Replier* would put upon these words; for as it cannot be supposed the *Colossians* underwent the Jewish or literal circumcision, from undergoing which it was one end of this Epistle to dissuade them; so since they were circumcised, it must be understood of a figurative circumcision, and that was Baptism: and that this was the meaning of it, the putting off the body of the sins of the flesh, which is joined in the same verse, does further very plainly evidence. It is very easy to observe, that here in this passage are both the outward and the inward parts of Baptism: The outward part consists in being buried in Baptism, that is, put into or under the water; and the inward, of putting off the body of the sins of the flesh, being circumcised with the circumcision made without hands, that is, with the spirit. And that Baptism was cal-

\* See Dr. *Whitby* on this place, who clears the point very well; and *Philo* there.



led περιτομήν ἀχειροποίητον, circumcision made without hands, by *Justin Martyr*, *St. Basil*, and *St. Chrysostom*, *Dr. Wall* has shewn us \*.

But the *Replier* says, that this place of *being circumcised without hands, and being buried in Baptism*, as relating to Water-Baptism, is refuted by *Rom. ii. 28, 29*; *He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter.* Now all that this Text proves is, That there was an *inward* as well as an *outward* circumcision, and that the *inward* circumcision was more acceptable to God than the other: but then notwithstanding this, as the *outward* circumcision was not to be omitted, because by and through it the *inward* or spiritual circumcision was to be represented and conveyed; so neither here is the *outward* Baptism with water to be omitted, because the *inward* or spiritual Baptism is represented and conveyed by it. What I think the *Replier* would infer here is, that there is no necessity for *outward* Baptism, if men have the *Baptism made without hands*: but will he affirm the same of circumcision? for though *that* in the *heart* was shadowed out by that in the *flesh*, yet that in the *flesh* was previously necessary to that in the *heart*; and it may be truly affirmed without any inconsistency with *St. Paul*, that he only was reputed a Jew by the world, who was one outwardly in the *flesh*, (though that alone did not constitute him so in the sight of God) and it was a more certain sign to men who knew nothing of the heart than the other; and so the same may be affirmed of *Baptism*.

The next thing in the *Reply* is, That I have not given a satisfactory answer to the several Circum-

\* *Hist. Inf. Bapt.* p. 11.

stances about Water-Baptism, as the *to whom*, the *by whom*, *where*, *when*, and *after what manner*, it should be administred, for if *Christ* did institute such a thing, the *Replier* thinks that all these circumstances would have been more *explicitly* determined. Now in the *Defence* I had said, that the *to whom*, and the *by whom*, were determined, *viz.* to individuals in all nations, and by the *Apostles*, which is more than was determined in circumcision, for in that institution the *minister* of circumcision is not mentioned, nor the *manner* of circumcising, nor the *place* where it should be used, yet it was God's ordinance nevertheless; but to this he replies, *that all nations is a controverted term* (which shall be afterwards considered) *and that we cannot prove that now-a-days we have commission to baptize.* Now his last assertion will stand or fall with the answer to this question, whether or no the several ordinary powers, vested in the *Apostles*, died with *them*? for if they did not, but that they had successors in all the *ordinary* parts of their office, then that commission which *Christ* gave them to baptize, must have been transmitted down to such successors, and to all others, in such proportions, to whom such successors gave such a power. That the *Apostles* had successors, which were and are the *Bishops*, the primitive writers abundantly testify: *Clemens*, contemporary with the *Apostles*, in his *Epistle to the Corinthians*, c. xlv, says, "The *Apostles* having  
 " it revealed by our Lord *Jesus Christ*, that conten-  
 " tions would arise about the name of *Bishop*, for  
 " this reason ordained *Bishops* and *Deacons*, and  
 " gave them this precept; that upon their death  
 " other approved men should succeed in *their* mi-  
 " nistry." And *Irenæus*, lib. III. cap. 3, in the  
 age after, says, "We can reckon up those who  
 " by the *Apostles* were made *Bishops* in the  
 " churches, and *their successors* to our own times."



“ —They would have them perfect and unreprieve-  
 “ able in all things, whom they left to be *their*  
 “ *successors.*” And *Tertullian* in the latter end of  
 the same age, *de Bap. cap. 17*, tells us, speaking of  
 Baptism, “ That the chief priest (meaning the Bi-  
 “ shop) has power to give it, and from him  
 “ Presbyters and Deacons.” Now it is plain from  
 these testimonies, that the Apostles had some to  
 succeed them in the several functions of their mi-  
 nistry, which if they had, the commission to bap-  
 tize, given by Christ, must of course descend to  
 them, and to all others whom they constituted to  
 perform it.

But such testimonies as these may not probably  
 be allowed of by the *Replier* because they are not  
 scriptural, (though they are of undoubted credit)  
 let us therefore proceed to scripture testimony, and  
 see whether it does not attest the same. When our  
 Saviour gave the commission to baptize to his Apo-  
 stles, he told them, *That he would be with them all*  
*the days unto the end of the world.* Now it is plain  
 that he could not be present with his Apostles (who  
 were soon to die) so long a time as the end of the  
 world. With whom then must he be present if not  
 with them? Sure then with their *successors* who re-  
 presented them in their *ordinary* office; and what  
 consequently must be the effects of his presence but  
 to bless and assist them in their ministry, and to  
 give success to all their labours? Now as *Baptism*  
 was *one* of these ministrations which he had ap-  
 pointed, whatever ministers then succeeded the A-  
 postles, and you see they must have successors to  
 the end of the world, they consequently must have  
 a power to baptize.

Again, *Joh. xx. 21*, Our Saviour saith to his  
 Disciples, *As my father hath sent me, even so send*  
*I you.* Now it is plain by Christ's mission that he  
 had power to ordain others to the ministry; and

so he ordained the twelve Apostles and the seventy Disciples. Now if the Apostles were sent with a like power and authority, as is plainly implied in the words, they must have a power, though not in the full extent thereof, of sending others likewise, as it appears they did, and so of handing down the ministry to all future times. It is express that the Apostles ordained Deacons, *Acts vi.* and by the qualifications required by St. Paul, *1 Tim. iii.* and Epistle to *Titus*, in Deacons it is no less plain that they were ecclesiastical officers, and one part of their office, if we attend to the history in the book of *Acts*, was to baptize.

Lastly, *2 Tim. ii. 2*, St. Paul enjoins Timothy, *That the things he had heard of him among many witnesses, the same he should commit to faithful men, who should be able to teach others also.* Now here is a plain instance that there was to be a succession in the ministry. Timothy having a power delegated to him from St. Paul, to deliver over that sacred depositum of divine truths, which he had heard from him, to such persons as he thought worthy to be trusted with it; or in other words, to ordain those he thought worthy to the ministry.

Well then, since it is plain from these texts there was to be a succession in the ministry, and that men were to have the like powers made over to them which their ordainers were vested with, doth it not of course follow that they must have a power to baptize? for as their ordainers had such a power, and actually practised it, as is plain from scripture, so when they ordained any to succeed them, they must have given them along with other parts of the ministry this power likewise, it being one of the lowest ministries of the church.

But says the Replier, the time *when*, the place *where*, and the manner *how* people are to be baptized, are left undetermined, and therefore it is rea-



sonable to think, that if Christ had instituted such a rite, he would have given particular directions about them. Now besides what has been instanced in, as to a parallel institution ordained by God without a determination of the like circumstances, it may be said in answer to this, that these things being only circumstances, and not essential to the institution, there does not seem to be any necessity of an explicit and particular determination about them; for circumstances do not enter into the nature of a thing, and therefore may be alterable at pleasure; what is of the essence of it must of necessity be observed, otherwise it may have no virtue or efficacy. Now Christ in his commission declared the minister, the matter and form of Baptism, which only can be thought essential to it, and these are therefore sufficient: He might then leave all other matters at large, and refer them to the prudence and discretion of the administrators of it without an inconvenience.

For as to the time when persons are to be baptized, it would perhaps have been inconvenient to have brought it under an express limitation, for suppose all were to have been baptized in infancy, then whoever had been profelyted after that could not have been baptized; or suppose none were to have been baptized till they had grown up to manhood, then whoever had died before that must have been without it, and consequently left to God's uncovenanted mercy. The ancient Fathers\* had several opinions concerning those that died unbaptized, and some of them pretty severe ones, because they died in a pure state of nature, which as it is polluted

\* *Bingham's Orig. Eccles.* Book 10. cap. 2. Sect. 24. Vol. IV. *Wall's Hist. Inf. Bapt.* p. 363 and 375. *Whitby on Matt.* iii 16, and additional annotations on *Matt.* xxviii. 19. p. 18. *Hooker's Eccles. Pol.* 1. 5. Sect 60.

with original sin, so the most moderate of them thought it deprived them of heaven: For *that which is born of the flesh is flesh*. So that then take the matter which way you will, and limit Baptism either to infants or adult persons, it does not seem either so proper or so advantageous, as leaving it at large, to any time or age whatever. [St. Chrysost. apud Wall's Hist. Inf. Bapt. p. 92.]

As the time *when*, so the place *where*\*, Baptism was to be administred, could not perhaps without some inconvenience be brought under rule; for as Baptism is a solemn ordinance of Christ, for the admission of all persons into his religion, so no place is so proper for this as the publick congregation of the faithful. Now if this had been determined so, then several perhaps might have missed of it, before they could have been brought thither, and so must have died unbaptized: leaving this matter therefore at large to be performed any where, as exigencies may require, is much better than determining it to any particular place, exclusive of all others. The same may be said about limiting the manner\*, how persons are to be baptized, whether by Immersion, Affusion, or Sprinkling, for as the strong may be able to undergo the one, so the other may be more suitable for the weak, and consequently the way is better left undetermined, than if any particular manner had been enjoined.

Now this being the case, men are not left under obscurity or confusion, as the *Replier* alledges; for as the essential matters of Baptism are particularly determined, they consisting of matter and form and an ordained minister, if such an one can ordinarily be had; so whatever is appendant to it, needs not to have been particularly specified, they in the nature of the thing requiring no such precise limitation.

\* *Lightfoot's Hor. Hebraica*, p. 44 and 49.



This then being the case of Water-Baptism, let us see how the *Replier* gets clear of what was retorted upon him, concerning Baptism with the Holy Ghost; for since he alledges, that the commission given to the Apostles to baptize did not mean Water-Baptism, how does he prove that Baptism with the Spirit is there intended? for unless this be made clear, by shewing the absurdity of the literal interpretation, his figurative one is not to be embraced: but this having not yet been done, as will appear anon, whatever is said by him in this case must go for nothing. In the next place here is a *commission* given to *certain* persons to *administer* this *figurative Baptism*: Now pray what persons among the Quakers succeed those whom our Saviour *commissioned* to be *administrators* of it? or which of them does ever administer it? Is it in any man's power now, or was it in any man's power heretofore, to *baptize with the Holy Ghost*?\* If Christ then gave a *commission* to *baptize* this way, and that commission is never by any Quaker put in practice, how can any of them ever pretend to be *baptized with the Holy Ghost*? So after this, here is a *form* by which this Baptism is to be administered, now one part of this *form* is to be baptized in the *name of the Holy Ghost*; will it not then be a great absurdity, to be baptized with the *Holy Ghost*, in the name of the *Holy Ghost*? All these necessarily follow the assertions of the *Replier*, and how he will get rid of them I do not see. For the whole tenor of the commission to baptize, plainly proves it to be an outward ordinance, and therefore supposing the Holy Ghost to be conveyed in this Baptism, it must be subject to outward restrictions, as the *who*, the

\* Internum baptismum administrare, & rem baptismo externo signatam conferre, domini tantum est, non servi. *Spanhem. Dub. Evangel.*

*when, the manner, &c.* Indeed as to the operations of the Spirit in the ordinary way, they are not I grant subject to such limitations; but that is not the case here, for the *Replier* should I think have first shewn, that all things appendant to the Apostles commission to baptize had been unlimited and invisible, and then what he says might have been pertinent about the operations of the Spirit; but as this is a visible ordinance under some restrictions, what he advances is I think nothing to the purpose.

For when our Saviour gave out this commission under consideration, did he not appoint the Apostles (who are *visible* creatures) ministers of it? did he not command them to do an outward *visible* thing, to *teach all nations*? were they not pursuant to that to do an outward *visible* action, to baptize these nations, and were they not to utter *audible* words, and to *pronounce* this Baptism to be in the name of the Father, Son, and Holy Ghost? Now take this matter which way you will, whatever Baptism is performed agreeably to this commission, it must be *visible* and *external*, and consequently under some restrictions; for supposing this to mean Baptism with the Spirit, here must be (to all adult persons) *teaching*, a person *administring*, a *manner* of administration (implied in baptizing) and likewise a *form*: Now can all this be done invisibly, or when nothing of all this is performed, will any man say a person is baptized? So that the *Replier*, when he talks of the operations of the Spirit being under no restriction, does not truly state the case, for the case must of necessity have regard to the commission, which if it has not, then it is no Baptism; and if it has, it must of necessity be under restrictions, both as to *time, place, manner, &c.* \*

\* Calvin. in Luc. iii. 16.



The next thing to be remarked is *Matt. iii. 12* ; *Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner ; but will burn up the chaff with unquenchable fire.*\* The Replier says, that these words have a connexion with, and relation to the foregoing words, *He shall baptize you with the Holy Ghost and with fire* ; “ they are spoken by the same person, and for “ ought his eyes (which in this particular I think “ are not very perspicacious) can discern, on the “ same occasion ; but how they can refer to the “ destruction of *Jerusalem* he sees not.” Now in answer to this let us consider that these words of *John* are altogether prophetick, and therefore for the better clearing of them, it will not be amiss to consider the words going before, which are prophetick also : *John* then observing, *ver. 7*, the Pharisees and Sadducees coming to his Baptism, asks, *Who has warned you to flee from the wrath to come ?* where, by the wrath to come, is interpreted the vengeance that God soon after executed on the Jews ; for Baptism (besides other tendencies of it) was a badge whereby those that received it, and stuck to it, were marked out for safety and preservation, against that destruction which was to come upon the Jewish nation for unbelief ; there *John* construes their coming to be baptized, *their fleeing from the wrath to come* ; and *St Peter*, *1 Ep. iii. 21*, in the same sense doth say, *that Baptism now doth save*. As the ark had done in the destruction of the old world, so Baptism and embracing Christ, is to save from the destruction now coming. And the Apostle, *Acts ii. 40*, to his admonition to repent and be baptized, adds, *Save your selves from this untoward generation*. Now the ax, *ver. 10*, is laid to the root of the tree, therefore every tree that bring-

\* *Lightfoot's Hor. Hebraica*, p. 60, 61.

*eth not forth good fruit, is hewn down, and cast into the fire.* The meaning of which is, that God's judgments were come home to these Jews, and ready to seize on the whole nation, and shall actually fall on every unreformed Sinner among them. The words seem to be taken from *Jf. x. 33, 34.* The Jewish nation was to be cut off by the *Romans*, who had long oppressed them, the ax being now laid to the root of the tree, would certainly cut it down, if it did not bring forth fruit by this last culture, (*viz.*) the preaching of the gospel: *I indeed, ver. 11, baptize you with water to repentance, but he that comes after me is mightier than I, He shall baptize you with the Holy Ghost and with fire; (that is) He shall first send down the Holy Ghost to come visibly on some of you his chosen Disciples, who who shall believe in him, and to whom he shall intrust all power in his church after him, thereby not only to assure them of the truth of his doctrine, but also to consecrate them to his service, and likewise shall cause fire or some flaming appearance to descend, to accompany his Baptism, which will purge those things which water will not, which fire is an emblem of something else, for not long after that, he shall come down with fire or flaming judgments on the obdurate unbelievers: and then follows* *Whose fan is in his hand, &c.* [See *Calvin, Hammond, and Whitby* on the place. And indeed all the commentators which I have consulted, refer this text either to the destruction of the Jews, or a separation of good men at the day of judgment, but not one refer it to the purgation made by being baptized with the Holy Ghost. That is a new interpretation foreign to the scope of the foregoing verses, and the comparisons in the text, and invented without any plausible grounds to support the Quakers new-fangled Doctrine of being baptized with the Holy Ghost, and the consequent purgation they would



annex to it; and because purging is in the text, contrary to every body's opinion but their own, their sense must be the true one.] The words allude to the thrashing floor, where the fan and other instruments are made use of for separating the wheat from the chaff; the one was to be laid up, and the other to be burnt, and they foreshew Christ's speedy coming to make a separation between the righteous and the wicked; when he destroyed the Jewish nation, the righteous were to be gathered to a place of safety, as they had, as some conjecture, a divine monition to retire to *Pella*\*, but the wicked were to be given up to utter excision, as the Jews both in *Jerusalem* and all *Judæa* most miserably were.

Now this interpretation taken along with the foregoing verses is far from being strained or forced, but is the most genuine and natural that can be, and thus Dr. *Lightfoot* supports it †, (to which I refer the reader.) “ By the floor of Christ in this place  
 “ (says he) is meant the church of *Israel*, or the  
 “ nation of the Jews alone, may be concluded on  
 “ these observations: 1st, That the title given his  
 “ floor is but the very epithet of *Isaiah* xxi. 10.  
 “ that he gives to *Israel*. *O my thrashing and the*  
 “ *corn of my floor*. 2dly, Because the phrase of  
 “ *fanning* that nation, betokens their final desolati-  
 “ on, *Jer. xv. 7*. *I will fan them with a fan in*  
 “ *the gates of the land*; and the Baptist seems in  
 “ these expressions, *this fan* and *this floor*, to have  
 “ reference to these two prophets. 3dly, Because  
 “ the words being thus appropriated to *Israel*, they  
 “ have the more agreement with the verses pre-  
 “ ceeding, which tell of the *wrath to come upon*  
 “ *that nation*, and of the *ax* already laid to the root

\* *Euseb. Hist. l. 3. c. 5.*

† *Harm. of the four Evangelists*, p. 163.

“ of that tree. 4thly, The phrase of thoroughly  
 “ purging (which the *Greek* word imports) denotes  
 “ a final separation of the wheat from the chaff,  
 “ and an utter consumption of the wicked; and  
 “ this being spoken only to the Jews, and to those  
 “ Gentiles who were mingled with them, they can-  
 “ not be so fitly applied to any thing as to that na-  
 “ tion, and their utter desolation; for God had  
 “ often purged them before, but now their tho-  
 “ rough purging is near at hand, when Christ by  
 “ the fan of the gospel shall have sifted and tried  
 “ them, and found them out, who was wheat  
 “ and who was chaff. 5thly, This exposition is  
 “ even consented to by the Jews themselves, the  
 “ more ancient of whom have held, that the com-  
 “ ing of Christ should be the final desolation of  
 “ their nation: so does the whole Sanhedrim con-  
 “ fess, *This man does many miracles; and if we let*  
 “ *him alone, all men will believe on him, and the*  
 “ *Romans shall come and take away both our place*  
 “ *and nation.* And to the same tenor of confession  
 “ is that collection of the Talmud, cited from  
 “ *Is. x. 34. and xi. 1, where the fall of the fo-*  
 “ *rest of Lebanon, and the coming of the branch out*  
 “ *of the stem of Jesse* are laid together, that is, the  
 “ destruction of the Jews, and our Saviour’s ap-  
 “ pearing among them.” Thus far he; and as  
 for the pertinency of this interpretation with the  
 foregoing verses, I refer the *Replier* to the same au-  
 thor at the same page.

SECT.



## S E C T. III.

*Concerning Christ's commission to baptize.*

**I**N the *Defence*, p. 14. I had said, That it is a known rule in interpreting scripture, that the literal is always to be preferred to the figurative sense, if there be no manifest absurdity in it, &c. and this rule I applied to Water-Baptism, which is the literal meaning of Christ's commission, *Matt. xxviii. 19.* Now the absurdities that the *Replier* finds in this, are as follow, "First he says, That to be admitted into the Christian church is to be admitted into a state of holiness; now that which makes a man neither more holy nor less wicked, cannot put him into a state of holiness; but outward washing with water neither makes a man more holy nor less wicked than he was before, and consequently it is absurd to suppose that Water-Baptism is a necessary means of admission into the Christian church." The *Replier* here pretends to argue syllogistically, but to any one skilled in that way of argumentation, it will appear that he should go again to his logic; for in his first essay towards it, there is a defect in form, in his imitation of a syllogism, for he changes the terms of his minor proposition in his conclusion, and puts *Water-Baptism* instead of *outward washing with Water*; for to have made it a right categorical syllogism, it should have stood thus: That which makes a man neither more holy nor less wicked, cannot put him into a state of holiness; but outward washing with water (simply as such) neither makes a man more holy nor less wicked, therefore outward washing with water (simply as such) cannot put him into a state of holiness. Now in this way of arguing, what advances has the *Replier* made, to make  
good

good his assertion, for outward washing with water (simply considered) and Water-Baptism being two different things, they may, and in very deed have different effects: And therefore I cannot but wonder that he that decries academical learning so much, should yet affect to make use of that way of arguing peculiar to it, even though he expresses his want of skill therein at the same time. There are two things denied in this argument, which I wonder any that has read the Bible can deny, for the contrary appears to me, to be as evident as any thing contained in that book; and these are, that Baptism is the means to make us more holy, and to make us less wicked.

*First*, Baptism is the means to make us more holy. Now though I grant that the washing with water, considered in itself, can have no internal effect upon the soul, yet it may by Christ's ordinance be an instituted means to that end. The outward circumcision practised by the Jews, abstractedly considered, could no way affect the mind, and yet by the appointment of God it plainly did. The river *Jordan* could not of itself, or by its own virtue, cure *Naman* of his leprosy, nor washing in the pool of *Siloam* restore sight to the blind, and yet these by the concurring power and operation of God, effected these cures: Even so washing the body in Baptism may and does by the same power and operation of God purify and heal all the maladies of our souls. So that we are to look upon Water-Baptism, not barely as *washing away the filth of the flesh*, or as a bare outward application, but we are to consider along with it, the inward effects it was by God's appointment intended to produce. Now it is plain that to make holy was one of these effects, for *Eph. v. 26*, Christ is said to *sanctify and cleanse his church* (of which all Christians are members) *with the washing of*



of water by the word: where it is easy to perceive that the washing of water can signify nothing else but *Water-Baptism*, which by virtue of Christ's institution, conveys holiness to all that by that way enter into it. Again, *1 Cor. vi. 11*, It is said, *ye are washed, ye are sanctified, ye are justified*. Here some commentators say, that to be all these in the name of the Lord, is to be so by taking upon them the profession of the Christian religion in Baptism; now if so, then to be *made holy* or sanctified, is one effect of that sacrament. Again, *Acts ii. 38*, St. Peter says to his converts, *Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and we shall receive the gift of the Holy Ghost*: Here then the reception of the Holy Ghost is an effect of Baptism; now where that blessed spirit is received into our hearts, there, no doubt in the world but we are made holy by it. Again, *Joh. iii. 5*, *Except a man be born of water and of the spirit, he cannot enter into the kingdom of God*: Here the *Replier* allows that to be made holy is an effect of being born of the Spirit, and if to be born of water, in this place be meant Baptism with water, as shall be proved afterwards, then holiness is to be ascribed to Baptism. And this I think the next text will make appear, where we are said, *Tit. iii. 5*, *To be saved by the washing of regeneration and renewing of the Holy Ghost*. Dr. Wall has observed, *Hist. Inf. Bapt. p. 15*, That wherever regeneration is used by the ancient fathers, *Baptism*, and not *regeneration* in its modern acceptance (which commonly is meant sanctification) is understood; now as regeneration is nothing else but to be born again, the washing of regeneration is a plain interpretation of the former text to be born of water, as likewise the renewing of the Holy Ghost, which is an effect or concomitant of Baptism, is a plain inter-

interpretation of being born of the Spirit, and so consequently we are by Baptism made holy.

And as we are made *holy* by Baptism, so in consequence of that we must be *less wicked*; for holiness and wickedness are inconsistent and incompatible, and they can no more lodge in the same heart, than a man can at the same time serve God and mammon. If the *Replier* means by being less wicked, that our sins are forgiven or taken away, and I do not know what other meaning he can have, then that will be considered in the next argument, where again he has a mind to shew his accuracy in syllogistical reasoning, and further to prove the absurdity of Water-Baptism. "Whatever, says " he, Christ instituted, was in order to answer the " great end of his coming into the world, which " was to save his people from their sins, *Matt. i.* " 21; but outward washing with water conduces " not to the taking away of sin, therefore it is ab- " surd to suppose, that outward washing with wa- " ter is any institution of Christ's." The *Replier* here I think should go to his logic again, for he has made as great a blunder here as he did in his other syllogism: for it is easy to observe, that his medium or middle term, in his minor proposition, is different from that in his major, so that he has four terms in his syllogism: Let us put it into any true form, and the fault of the reasoning immediately appears: Whatever Christ instituted was in order to answer the end of his coming, which was to save his people from their sins; but outward washing with water cannot in any respect be used in order to answer that end; therefore outward washing with water was not instituted by Christ. Or thus, Whatever Christ instituted, he appointed as a means to that end, *viz.* to take away sin; but outward washing cannot be a means to that end; therefore outward washing could not be appointed or instituted



tuted by Christ. Here it may be seen, that the keeping to the same medium, shews the *Replier's* minor proposition to be false; for the logical rule is this, *Medium unum esse debet, quod enim unit, id ipsum debet esse unicum.* But now in this syllogism, if it can be so called, the medium in his major proposition expresses only instrumentality, in order to answer, &c. but the medium in his minor expresses causality, conduces not to take away sin, (*viz.*) by its own power or virtue: now these are widely different from each other, and bring out no conclusion. *Ne sutor ultra crepidam.* Quakers, that despise academical learning, should not chop logic.

But to let this pass: Let us see whether Water-baptism does not take away sin. Now sin may be considered either as original or actual. That there is an original corruption in our natures, called in Latin *Peccatum originis*, birth-sin, is plain from these two and other texts referred to in the margin\*. *Psal. li. v. Behold, I was shapen in wickedness, and in sin did my mother conceive me.* *Rom. v. 12. Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.* Now I would fain know how the guilt of this original sin is taken away, and we are put into a salvable state; for till such time as this is done, every body must own we are in a very desperate condition, and without God's gracious and uncovenanted mercy, liable to damnation: Now we say that we Christians cannot be put into a state of salvation, without being admitted into covenant with God, and that the rite of admission into that covenant is *Water-Baptism*; for since there is under the Christian dispensation a covenant called the new covenant, in contradistinction

\* Gen. vi. 5. Job. xiv. 4. Rom. xiii. 10, &c. — v. 14. Eph. ii. 3.

to the old, there certainly must be some visible means, some outward ceremony by which we must be admitted into it, as there was for admission into the old covenant; and if this is not Water-Baptism, let the *Replier* shew what it is. Now we say that when we are admitted into covenant with God by Baptism, it is then our sins, both original and actual, upon true repentance are forgiven us; and this is the reason why infants are admitted to this sacrament, because having contracted a guilt from the womb, they are liable to punishment for the same, unless it be taken away; and for that there is no instituted means that we know of but Baptism: Hence therefore infants are baptized soon after they are born, lest death should intervene between them and Baptism, and so they be left in their state of pure nature; for unless they are born of *water and the Spirit*, they cannot enter into the kingdom of God; John iii. 5. But particularly to define what comes of all such that are not so baptized, is I think to be wise above what is written.

Well, but to answer the *Replier's* argument; It is plain that Baptism does take away sin, as it is instrumental to the conveyance of the Spirit who is the principle of new life in us, and holiness as it is the means appointed of washing away the guilt of sin; for as to the first of these, the text just cited, *Acts ii. 38.* plainly proves it, *Repent and be baptized every one of you for the remission of sins, &c.* Now it is by the assistance of the Holy Ghost that we overcome all sin, and arrive at a state of holiness, for of our mere selves we are able to do nothing, but it is this divine spirit that works in us both to will and to do of his good pleasure. And as to the last, this very text I have mentioned, as well as the other contained in *Acts xxii. 16.* clearly proves it. For there, *Ananias* bids St. Paul, *Arise, and be baptized and wash away his sins, calling on the name of the*



*Lord.* Now does not this plainly intimate, that St. Paul's sins were taken away, or his pardon assured to him, by the intervention of his Baptism, and that this must have been Water-Baptism, the washing mentioned in it fairly demonstrates. The short is, there are so many good things ascribed to Baptism, in the New Testament, that he must be either wilfully blind or prejudiced to the highest degree that does not see them. For there we are said to be *sanctified and cleansed by it*, Eph. v. 26. There we are said to be *saved by it*, Tit. iii. 5. and Mark xvi. 16. There we are said by it to *put on Christ*, Gal. iii. 27. that is, to become Christians, Rom. vi. 3, 4. There we are said by it, to be *baptized into Christ's death*, that we might *walk in newness of life*; and lastly, as I have just now shewn, there we are said to be *made holy*, and to *have our sins taken away by it*: Now what greater things can there be said of any one ordinance or institution than there is said of Baptism? and yet the Quakers do most shamelessly depreciate and ridicule this blessed sacrament, this powerful means of our salvation, without which Christ himself tells us, *John* iii. 5. *we cannot enter into the kingdom of God*.

The third argument to prove the absurdity of Water-Baptism is this, "Christ did not institute the same thing which he came to abolish; but Water-Baptism was one of those ritual, ceremonial, and carnal ordinances of the Jews which he came to abolish; consequently it is absurd to suppose that he instituted it." To which I answer, That though our Saviour came to abrogate the ceremonial law of the Jews, yet that Baptism for proselytism was not any part of that law which God instituted, does not appear. [*Lightfoot's Hor. Heb.* p. 43. *Selden de jure Nat. & Gen.* p. 139.] It is certain that the antient Jews did baptize all proselytes, if we believe the tradition of the Jews in their Talmud;

mud ; but that they had any divine command for it when they took up the usage, I leave the *Replier* to prove ; I am sure the texts they alledge for the practice do not prove it. Now if this be so, how could Christ come to abrogate a law which never had any divine appointment ? and if he did abolish the other diverse washings for the different sorts of uncleanness which were instituted by God's command to *Moses*, he could not be said to abolish this, which had no such positive institution. But to let this pass, let us consider for what end God commanded these several washings under the Jewish dispensation ; were they not all for external purification, were they not only to cleanse the *outsides of things*, and to *sanctify to the purifying of the flesh* ? Heb. ix. 13. Now if our Saviour, abolishing these different washings, did select Baptism for profelytism, and institute it for an higher end, as it is probable he did ; if to the outward washing of the body he promised an inward cleansing of the soul, which was not contained in, nor annexed to any of the Jewish washings, where lies the great inconsistency of the thing ? Our Saviour, as he built the Christian on the Jewish church, sure might adopt one rite from the many in it, the more readily to gain the Jews, especially when he added a peculiar virtue and efficacy to it, and improved it from a ceremony into a sacrament : and therefore though the ceremonial law, which was a shadow of good things to come, did cease of course by the coming of Christ, yet he might continue one peculiar significative rite in use among the Jews, by giving it a fresh sanction and establishment, and improving it to a much nobler design than it was used for under the Jewish church, without the imputation of a gross absurdity.

The fourth argument to prove the absurdity of Water-Baptism, is this, “ The Apostle Paul thanks  
 “ God he had baptized so few of the Corinthians,



“ 1 Ep. i. 14. Now if Christ had commanded  
 “ Water-Baptism, is it not a plain absurdity to sup-  
 “ pose, that the Apostle thanked God that he had  
 “ so seldom executed Christ’s command.” To  
 which I answer, That these words, if taken by  
 themselves, without any relation to the context,  
 might perhaps be the foundation of a plausible ar-  
 gument against Baptism, but when taken with what  
 goes before and what follows after, there is nothing  
 in them: For let any one look from the 10th to  
 the 17th verse of this chapter, and he will plainly  
 see, that there were great divisions among the *Co-*  
*rinthians*, so that they banded into parties, one ad-  
 hering to *Paul*, another to *Apollos*, &c. Now the  
 ground of St. *Paul*’s thanksgiving\* proceeded from  
 this, that he had baptized so few of them, that  
 none could say he had baptized into his own name,  
 and therefore had not given ground for that schism  
 which was among them, so that some should name  
 themselves of him in particular. Nor can it be  
 inferred from hence that Christ never instituted Wa-  
 ter-Baptism, because St. *Paul* on a particular occa-  
 sion thanks God he in his own person had baptized  
 so few in the *Corinthian* church: It is plain there  
 were other ministers there, as *Apollos*, and *Cephas*,  
 (which is St. *Peter*) and that they must have bapti-  
 zed some numbers, who by adhering to their re-  
 spective baptizers, had given rise to this schism  
 among them: St. *Paul* therefore, because he had  
 converted and baptized so few, thanks God not for  
 that, but because he had not been an instrument in  
 the separation then on foot, that those who claimed  
 to be his disciples were so small a number, that  
 they could have little or no hand in stirring up  
 strife and contention on this occasion: This is the  
 reason of his thanksgiving, which the *Replier* ci-

\* *Lesly of Water-Baptism*, Sect. 7.

ther shamefully perverts, or basely misrepresents, and not that Christ had not commanded Water-Baptism, or that St. *Paul* had so seldom executed Christ's command in it. For if he baptized *few* in *Corinth*, he baptized or *caused* to be baptized (which is the same thing as to the lawfulness of the act) *many* in the churches of *Asia* and *Macedonia* and other parts, which were all of his own planting; where, as he could not baptize All with his own hands, he might do as to the rest what is said of St. *Peter* with relation to *Cornelius* and his company, he *commanded them to be baptized*; Acts x. 48.

I had said in the *Defence*, p. 14. that the Quakers do not shew (as far as ever I saw) the contradiction or absurdity of the literal signification of Baptism, but refer all to *John Baptist's* prophecy. To obviate which, the *Replier* gives us a long quotation from *Robert Barclay's* apology, the substance of which I take to be this. " That the Baptisms or  
 " washings under the Jewish dispensation ceased  
 " when the Christian dispensation commenced, that  
 " they were no other than carnal ordinances, that  
 " the Christian religion is pure and spiritual, and  
 " therefore Baptism being an outward ordinance,  
 " can have no more effect than the Jewish wash-  
 " ings, it being appointed, according to the *Bap-*  
 " *tist's* own allegation, for the same ends that they  
 " were, and ought to be no more practised than  
 " they.

Now the former part of this argument, I think, is answered before, where I shewed that neither the Jews, nor *John's*, nor Christ's Baptism, were a part of the ceremonial law, and therefore could not come under the text, *Heb.* ix. 10. where it is said, that it was imposed only to the time of reformation, and if it had been a part, Christ might very well adopt one significative rite of it into his own



religion. And as to the latter part of it, that the Christian religion is pure and spiritual, and therefore Baptism being an outward ordinance, can have no more effect than the Jewish washings, &c. I answer,

That the Christian religion is pure and spiritual, is granted, but was it ever known, that there was any religion without some outward rite of entering into it? for the church being a visible society \*, something visible must be done to admit a member into it: The Jewish church had circumcision appointed for that end, and as the Christian is no other than a superstructure upon that, it must needs be very expedient, if not necessary, that something external, like that, must be instituted as a means of admission into it. If a man was all soul, and no body, this perhaps would be unnecessary; but as man consists of a body as well as a soul, a body that is called a *temple of the Holy Ghost*, 1 Cor. vi. 19. and *that has been redeemed by Christ*, Rom. viii. 23. it would make him suspect that his body (as some hereticks imagined) was little regarded by God, if no notice was taken of it at his reception into covenant with him. The body is as much a part of man as his soul, and as that is to be saved as well as his soul, it would be a strange thing, if when man is to be admitted to such privileges as conduce to the salvation of both, the body should be wholly laid aside, and should have no concern in the matter. It is true the soul is the seat of religion, but yet however it can outwardly express no act of religion but by the body, it can utter no praises or thanksgivings but by the tongue, it can express no acts of devotion but by bowing, kneeling, prostration, or some such humble postures; and therefore as the body must necessarily join with

\* See *Lestly on Water-Baptism*, Sect. 3.

it, in all these or the like ; so when we are to be incorporated into a religion ever so pure and spiritual, it is fit the body should be received as well as the soul, it being as much a part of man as the other. And this detracts no way from a spiritual worship, nor is inconsistent with it, for Baptism is an act of dedication to God ; now this is a spiritual thing, but I would fain know, since we have a body as well as a soul, how this can be performed but by some outward action. If we were angels or separate spirits, this might be done ; but as we have souls united to bodies, a religion purely spiritual without any bodily service, is not calculated for us, and we may be sure God expects this from us, when by the Apostle we are commanded to *present our bodies a living sacrifice, holy, acceptable to him, which is our reasonable service*, Rom. xii. 1. and to *glorify God in our bodies as well as spirits*, 1 Cor. vi. 20.

But again, this Christian Baptism or washing is of quite a different nature, and was instituted for a different end, than those under the law ; for these were instituted to purify from legal uncleanness, and had no farther tendency : but the Christian Baptism was instituted for our admission into covenant with God, and to consign to us all the privileges of the Gospel. The *Replier* quite mistakes the matter, when he thinks that all rites and ceremonies are of the same nature with sacraments, for were the Jewish washings, &c. equal to such things ? nay were not circumcision and propitiatory sacrifices of a different nature and order from the other ritual precepts of cleansing, &c. ? These indeed were precepts given them of God, but they were not federal acts of entering into, or renewing the covenant, or reconciling themselves to God : by circumcision they received the seal of the covenant, and were brought under the obligation of the whole law, they were by it made debtors to it, and when by their sins



against the law, they had provoked God's wrath, they were reconciled to him by their sacrifices, with which atonement was made, and so their sins were forgiven them. Now if the washings under the law, as being no federal rites, were of a different nature and lower order than the sacraments, how come they to be exalted so high, as to become equivalent to a Christian sacrament? Does the *Replier* imagine that the Jewish washings had all the privileges annexed to them that the Christian Baptism has, which a little before I have mentioned, as to be *sanctified* and *cleansed*, to be *saved*, to *put on Christ*, to *have our sins forgiven*, &c.? Now if they had not, as is very manifest, why are they brought as a parallel to it, why are they so often insisted on, as of equal benefit and advantage, when they could never pretend to a competition or equality with some other things in the Jewish religion?

It is true indeed (in the *Replier's* words) " God " was the author of the purifications and Baptisms " under the law, and water was the matter of them, " which is so now," and supposing the end of them was to signify an inward purification, (which perhaps the *Replier* cannot prove) yet what is all this to the purpose? Has he, in any degree endeavoured to shew that these instated the Jews in equal privileges with the Christian Baptism? which whilst he has not, and can never do, why does he perplex the cause in hand with his impertinence and chicanerie, and endeavour to draw parallels where there is no equality of comparison?

\* The next thing the *Replier* takes notice of, is that of our Saviour's and his Disciples baptizing, *John* iii. 22, 26.—iv. 1. *After these things came Jesus and his disciples into the land of Judæa, and there*

\* See *Lesly on Water Baptism*, Sect. 2.

be tarried with them and baptized. And they came unto John and said unto him, Rabbi, He that was with thee beyond Jordan, to whom thou bearest witness, the same baptizeth, and all men come unto him. When therefore that the Lord knew, how that the Pharisees had heard that Jesus made and baptized more disciples than John. From these places I had said in the *Defence*, p. 15. That baptizing was ascribed to Christ, and that this cannot be taken in a figurative, but a literal sense, seems to be manifest, both from the visibility of it, and likewise from its being compared with John's. For Water-Baptism is visible, but that with the Spirit is not; and therefore as Christ baptized to the appearance of all men, his Baptism must have been with water, and this is likewise manifest from its being compared with John's. For when there arose a dispute between the Jews and John's disciples, about purifying, these disciples take notice of Christ's Baptism, as if it did confer a greater degree of purity than his: Now where would have been the pertinence of this, if both their Baptisms had not been with one and the same matter?

This reasoning the *Replier* wholly passes over, and because St. John says in another place, that Jesus baptized not, but his disciples, he would evade the whole argument by it. Now here are three texts that mention Christ's baptizing in direct terms, and one only that says he did not baptize; and for the solution of this difficulty I had said, that when Jesus was alone it is probable he baptized himself, but when his disciples were with him, he might depute them to do it. This the *Replier* would ridicule, but never offers to account in any way for the difficulty; no, solutions of difficulties are none of his business, but he uses his endeavours to shift off the argument, by flying to the figurative and shadowy dispensation of the law then in force; as



if our Saviour, who came to abolish and destroy that law, was like to strengthen its obligation by his own practice. This one thing is nevertheless to be observed, whether Christ did himself baptize or his disciples, the Baptism is ascribed to Christ, since the disciples did it by his order and in his presence; the Evangelist could not otherwise have made the act of *theirs* to be *Christ's*, but that Baptism was of Christ's institution, and at that time was ministered by Christ's appointment.

From our Saviour's I pass on to his disciples baptizing, which they practised both before and after Christ's ascension, and had asked in the *Defence*, p. 17. what should induce the disciples, who were servants to another Lord than the Jews and *John* the Baptist, to make proselytes by Baptism, if it had not been the will of their master they should do so? In answer to which, (as if it would take off their evidence) the *Replier* tells you, that *these disciples all forsook their master and fled*; as if any such impertinent insinuation derogated from the validity of their practice or testimony in this matter more than in all that they did and preached beside concerning the kingdom of God. He further says, "That the disciples being Jews, did practice the rites and ceremonies of the Jewish religion in our Saviour's life-time, while they were yet in force, is not to be doubted by any who shall consider, that they were so strongly attached to the use of these shadowy observations, carnal ordinances, and diverse Baptisms, which they had been accustomed to." This former part then of the *Replier's* long argument he takes for granted, which required I think a very clear and strong proof: for after our Saviour had called his disciples from among the rest of the Jews, what washings, excepting Water-Baptism, (which is the thing under debate) does the scripture make mention of that they  
ever

ever practised? and if the scripture be silent in this matter, with what assurance can he urge it for an argument, when he himself expects scripture proof for every thing? But to let this pass, I think it is obvious to observe, that there are but two kinds of washings or Baptisms that were ever pretended to be practised by men in the Jewish state, that for uncleanness, and that for proselytism. If the *Replier* should say that they practised the former, he must bring some text to prove it, for a clean person only, *Numb. xix. 11.* no priest or Levite of any sort (as such was required) as far as I have observed, was to be the administrator of it; but our Saviour's disciples, after their call, may justly be ranked not among common, but among ecclesiastical persons, separate from others, and therefore it is reasonable to suppose they did not *voluntarily* thrust themselves into this function. And as to Baptism for proselytism, if he cannot prove they administered the other, let it be considered, what religion such to whom they administered this Baptism were to be proselyted to: The disciples of our Lord, when commissioned to go abroad, were not to go into the way of the Gentiles, nor to the Samaritans, but to the lost sheep of the house of Israel, *Matt. x. 5, 6.* Now the natural-born Jews, nor the children of the proselytes of the covenant, were not to be baptized, for their fathers having been once baptized, their children and descendants were ever excused from any Baptism at all, being reckoned true *Israelites*, and so were never afterwards to be baptized: so Dr. *Lightfoot* and Mr. *Selden* tell us.\* The first says, That

\* *Proselytorum filii per progenies subsequentes circumcidebantur quidem, at non baptizabantur; circumcidebantur ut legis obligationem in se reciperent, at baptismo opus non habuerant eo quod jam essent Israelitæ. Ex his palam est, aliquid diversitatis quoad finem fuisse inter ablutiones immundorum Mosaicæ & baptismum proselytorum. Hor. Heb. p. 47.*



That the sons of proselytes were throughout their succeeding generations circumcised, but not baptized; they were circumcised that they might fulfil the law, but they had no need of Baptism, because they were already *Israelites*, from which it is manifest, that there was some difference as to the end, between the Mosaic washings of the unclean, and the Baptism of proselytes. And the last says, That the Jews of old, as well as now, were accustomed to daily washings; but that solemn washing, by which a proselyte was made just, was only one; which being once rightly performed, it was not by the dissent of any younger proselyte, after he came of age, made void, nor was ever to be repeated, no not in his posterity; so that it is plain that one washing was received among the Jews, as a rite of initiation.

From what has been observed here, I would fain ask the *Replier*, on whom, and for what end, all these Baptisms were performed, by the disciples of our Lord, before his ascension, and for some time after, till *Cornelius's* conversion? If he shall say, on the Jews, (for these disciples were to concern themselves with them only) I reply, that the Jews as such, had no need of Baptism, neither was it ever (according to what has been observed) administered to them: and therefore they could never be the subjects to whom the disciples did administer Baptism: for proselytes from Gentilism were only baptized, but never Jews, and even the children of

Verum quidem est quotidianis ablutionibus uti hodieque assuetos olim esse Judæis, at vero solennis illa qua proselytus iustus fiebat, unica tantum erat: Rite peracta neque ex minoris proselyti postquam ætatem compleverat dissensu irrita habita est, nunquam iterabatur ne quidem in posteris; adeo ut plane de uno lavacro etiam apud Judæos dum de eo quod initiationis erat loquimur fuerit definitum. *De jure Nat. & Gen. l. 2. c. 2. p. 142.*

these

these profelytes were exempted from it, and never had it repeated upon them.

Now since the Jews were not to be baptized, and would never, we may be sure, permit any such rite to be administer'd to them, let us consider for what end the Apostles must have baptized. It having then been an antient custom, to baptize such as came over from Gentilism to the Jewish religion, and as no other Baptism (properly so called) obtained among the Jews but this; when therefore the disciples of our Lord baptized any Jews, must it not have been a Baptism for profelytism? must it not have been to admit them into, and confirm them in, the Christian religion? For since a new religion was set on foot and planted by Christ, and the disciples did daily administer Baptism to the Jews, let the *Replier* stigmatize it with what low names he pleases, as of infant-sprinklings, Jewish washings, &c. he, I am confident, will never be able to shew it to be any other than that Water-Baptism which Christ instituted, *Matth. xxviii. 19.* and for the administration of which the disciples had his commission.

But the *Replier* says further, *That it is most evident, that the Jewish converts for about twelve years after our Saviour's ascension, were far from a disuse of their old rites and ceremonies; that they continued to think that there could be no admission of the Gentiles into Christianity, but through the pale of the Jewish church, from which opinion they not only practised Water-Baptism, one of their accustomed rites of initiation, but also taught the brethren and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. Acts xv. 1.*

Now in answer to this, as to the continuance of the Jewish rites in the Christian church, the *Replier* has brought nothing in his favour but this text now cited; and this has relation to one rite only, which whether the practice of all the Jewish rites in that church



church can be inferred from it, I leave to the judgment of the reader : for it is a known rule, I think, That there's no concluding from a particular to a universal. In this argument the *Replier* owns the Jewish converts practised Water-Baptism, as a rite of initiation, for twelve years after Christ's ascension. Now having shewn, that there was no Baptism among the Jews but for proselytism, and that themselves never were baptized, he has fairly granted, that all the baptisms in that interval were for proselytism, or entering persons into the christian church : and therefore it may reasonably be concluded, that such Jewish converts, if they practised any baptism, (which the *Replier* here asserts) it must needs have been that Water-Baptism which Christ instituted, as a rite of initiation into his religion.

But to let this home argument against himself pass ; the *Replier*, to have set the above-mentioned text in its true light, (for by his manner of introducing it he has not fairly represented it) should have given it us as it stands in scripture, and not have expressed it as if it had been taught by all, or the majority of, the Jewish converts. For there it is said, *And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.* The whole church of *Jerusalem* were convinced of the contrary, when *St. Peter* reported to them his vision, and the Holy Ghost's falling on *Cornelius* and his uncircumcised company ; they adjudged the baptizing of these Gentiles by *St. Peter* to be rightly done, and concluded that *God accepted the Gentiles without the rites of the law*, Acts xi. 18. and this happened not long after Christ's ascension : whereas the *certain men*, that came down to *Antioch* from *Judea*, and taught the necessity of Jewish rites against the judgment of the whole church formerly,

merly, did not arise till *forty nine years* at least after Christ's ascension, not *twelve years* as the *Replier* mistakes. But since the *Replier's* argument will, I think, turn upon the character of *these certain men*, if it was fair and good, it might be of some use to him, but if otherwise, he had in my judgment, much better not have meddled with it. Now it is plain that *these certain men* must have been very wicked persons, and such as were enemies to Christianity; for in that chapter, *ver. 24.* their doctrine is said to be *a subverting of men's souls*, which if it had any such tendency, as it is plain it had, I envy not the *Replier* the choice of his argument. *Beza* tells us from *Epiphanius*, that these certain men were *Cerintus* and his followers. Now *Dr. Whitby* on *Coloss. ii. 19.* tells us from the ecclesiastical writers, that *Cerintus* lived in the Apostles times, and was a great opposer of the truth of the gospel, and particularly an enemy to *St. Paul*, because he contended, it was not necessary for the Jews to observe the law of *Moses*, for which *Cerintus* was a zealot; and likewise that he reproved *St. Peter* for going in to the uncircumcised, and raised the tumult in *Antioch* about circumcision.

Others think that these subverters of souls were of the sect of the Zealots\*; now these were a wicked and outrageous sort of people, who committed all iniquity with greediness, and being under a blind furious zeal themselves for the law of *Moses*, which was abolished by the coming of Christ, would have endangered mens souls, by incorporating it with Christianity. So that then since such were the characters of the persons brought by the *Replier*, who would have imposed circumcision on the Gen-

\* *Josephus de bello Jud. l. 7. c. 28. Lewis's Orig. Heb. Book 2. Chap. 20. Fleury's Eccles. Hist. Book 2. Sect. 28.*



tiles,\* and whom he brings as an instance of the Jews retaining their own rites after their conversion to Christianity, he will not I think have any great reason to boast of them.

But the *Replier* goes on, saying “ that he (*viz.* “ the *Defender*) should have considered, that there “ was no such thing as a Christian church, distinct “ from the Jewish, for diverse years after Christ’s “ ascension.” That there was a Christian church very early after that, is very plain; for *Acts* i. 15. there were very soon an hundred and twenty converted to Christianity, and ch. ii. 41. *There were added to these about three thousand souls.* Now these were all baptized; and ver. 42. we read, *That they continued stedfastly in the Apostles doctrine, and in breaking of bread, and in prayers.* Now here is Baptism, the profession of the Christian doctrine, the celebration of the eucharist, and joint or common prayer; all which taken together, constitute a church, and therefore *Calvin* says, the reason why he here interprets the breaking of bread of the Lord’s supper, is because *St. Luke* records these things in which the state of a church is contained, yea he here expresses four notes, by which we may judge of the true and genuine face of a church.

This then I think being made clear, the next thing to be considered is, that as the church then consisted only of Jews, whether they practised all their own rites, as well as those of the Christian religion: Now supposing this should be granted, which is not proved, what will it avail the *Replier*? for since they were all Jews by nature, there was no occasion, according to their principles, for Baptism among them, (as has been before proved) neither were there any Baptisms practised among them,

\* See Bishop *Hopkins*’s note in the preface to his *Sermon on the ten commandments*, and *Stres.* apud *Cradock*’s *Apost. Hist.* Sect. 20.

unless it were for proselytism; and to what I pray must they then be proselyted, but to Christianity? If they used any washings for uncleanness after their conversion, they might agreeable to their own rites perhaps be indulged in them, and such sort of Baptisms I do not envy the *Replier* a manifest proof of: But if he imagines (as indeed he has before granted) that they used *Baptisms properly so called*, let him shew that they were for any other end than to be made Christians.

But however I think it will be difficult to prove, that one and all of the Jews stiffly adhered to all the Mosaic rites after they were converted to the Christian faith. For though it be said, *Acts xxi. 20. Thou seest, brother, how many thousands of the Jews* (*πολλοὶ Ἰουδαῖοι*) *there are which believe, and they are all zealous of the law*, yet that may not comprehend the whole number of Jewish converts; for Grammarians remark that *πολλοὶ* and *πολλοί*, when put indefinitely, do only signify many, and therefore it may reasonably be supposed, that though the *multitude* were, yet the more *wise* and moderate among these believing Jews, were not so very tenacious of their old rites, as to incorporate all of them with Christianity, but that they might and did, after more mature consideration and a fuller conviction, leave them entirely off. For these words were spoken but ten years after that the whole church at *Jerusalem*, the Apostles, elders, and brethren, had declared that *they lay under no such burdens*.

But to conclude this point, I would ask the *Replier*, whether we are to take the Jews in general, or the Apostles, for our examples in the case before us? For though the Jews had had a peculiar Baptism of their own, distinct from that of proselytism, and had exercised it, (which does by no means appear) can it be thought the Apostles, who were



under the immediate direction of the Spirit, would have every where administred their Baptism, to the neglect of that instituted by Christ? Now if we think that they (who knew that the Jewish rites were abolished) would not, then sure we are to take our measures from the Apostle's practice, and not from the Jews: *Their* examples, who every where administred Water-Baptism, are sure to be followed, who, as being under an infallible conduct, would practise no unnecessary rite, rather than that of the Jews, whose washings or Baptisms they knew were at an end, and which, we may be sure, they would never give any countenance to, by propagating them.

I had said in the *Defence*, That Baptism had been practised from the Apostles time by all the Christian world except some hereticks, and the Quakers since the year 1650. To which the *Replier* answers, *Had we consented to decide the controversy by plurality of voices, this argument of his had been to the purpose; but before we consent to any such method of decision, he ought to shew us, that the majority have been, and are always, on the side of truth, and that the heretic has not been often given to the better part, though the lesser.* Now what the *Replier* has said here, is rather evading, than answering. Christ we say instituted Water-Baptism, and the whole Christian church, (except some few who were condemned for it) for above fifteen hundred years believed and practised it. Here comes in 1650, a poor, ignorant, and illiterate journeyman shoemaker, called *George Fox*\*, the beginner of the sect now called Quakers, who denies this Baptism, and so have those that have followed him ever since. Now is it reasonable to believe, that this *George Fox*, and those that have followed him, are better interpreters of scripture,

\* See *Lesty's Snake in the Grass*.

are more wise, and more learned, than all the great divines that have been since the Apostles days; if they are, there must an impenetrable cloud of ignorance and error have been cast upon all their understandings, and they must have been more blockish and stupid than the most ignorant mechanics now-a-days: This is the case, and let any man judge.

And as to what he says in the margin, about the Christian religion being called heresy by the Jews, and novelty and nonsense by the Gentile philosophers, the case is this: The Jews had a religion of divine institution; they did not believe that Christ was the Messiah, therefore his religion they thought was an innovation, and so called it heresy; and indeed it would have been so, unless it had been proved true, by signs and wonders, and diverse miracles, and gifts of the Holy Ghost. And as to what the Gentile philosophers said of it, they called it indeed a *new doctrine*, Acts xvii. 19. and *strange things*, ver. 20. but I see nothing of *nonsense* (that's a word of the *Replier's* own): now these have relation chiefly to the resurrection of the body, which *Paul* preached; and do not the Quakers deny that resurrection\*, and so are guilty in the judgment of the *Replier*, both of novelty and nonsense, and of heresy too?

I do not affirm that the majority are always in the right, or that the greater number always judge better than a lesser; that is not the question here; but the question is, whether the Apostles and the universal church, from their days down, have been entirely mistaken about the meaning of Christ's institution of Baptism, and the usage of Water-Baptism contrary

\* *William Pen*, in his *Reason against railing*, says, "Are not the Quakers right who are negative to the gross conceits of people concerning the rising of this carnal body we carry about us; which better agrees with the alcoran of *Mahomet* than the gospel of Christ?"



to his meaning? or whether men of the greatest abilities for learning and judgment, who have made it their whole business to understand the scriptures, (some of them who had the advantage later ages want, of knowing Christ's meaning, by living in and near his time) and who have always for sixteen hundred years understood Christ's commission to his Apostles of Water-Baptism, are not rather to be relied on, than a few ignorant tradesmen, the first broachers of this opinion, who had neither learning, nor judgment, nor scarce common sense?

The next thing in the *Reply* is about outward ceremony or bodily worship. I had said in the *Defence*, It may be the *Answerer* thinks, that any thing external in Christ's religion is inconsistent with spiritual worship; to which he replies, *that he can assure me he does not think so, but will readily grant what I say*, that though we are to worship God in spirit, yet it is not exclusive of bodily service, and as God is the maker of our bodies as well as our souls, so is he to have the worship and honour of both. Now by replying in my words, he grants all that I contend for: but here I cannot but remark, that as Baptism is an outward ordinance, and so may be consistent with spiritual worship, the great outcry the Quakers make against it seems to be ill grounded; for what they used to assert was, that the religion under the gospel was so refined and spiritual, that it admitted of no external ordinances, and consequently that Baptism being an external ordinance, it must necessarily be excluded from it; but now, as the *Replier* grants that outward rites and inward worship may be practised together under the gospel, I see no reason why Water-Baptism, an outward ordinance, should be left out, or why it should not be made use of as often as occasion requires. And as to what the *Replier* thinks a contradiction in the next paragraph, in my

my saying that from *John* vii. 39. *Acts* viii. 16. and xix. 5, 6. there was a Baptism with water practised by our Saviour's disciples without the Spirit, I told him that it might be accounted for from the extraordinary and ordinary operations of the Spirit; but this he can't understand, though he allows of the distinction, p. 42. Indeed I don't see, that as there is a real foundation by this distinction, for reconciling this contradiction, that I should assist his profound sagacity in finding it out for him: but however, since he is so importunate with me to be satisfied in this particular, I'll for once tell him. Now in those places, where we read that some were baptized, and had the Spirit afterwards given them, they are to be understood of the extraordinary gifts of the Spirit, given them by imposition of hands; for the ordinary gifts of the Spirit were conveyed in Baptism, but the extraordinary by that ceremony of hands I have mentioned. Therefore St. *Peter* and St. *John* are sent down to the *Samaritans* for that purpose, and St. *Paul* we read at *Ephesus* practised the same thing.

From this I pass on to Water-Baptism's succeeding in the place of circumcision. In the *Defence*, p. 19, I had said, That what circumcision was to the Jews, that Baptism is to Christians. Here, p. 16, in order to pervert my sense, the *Replier* would fly to a figurative meaning of circumcision, and cites *Rom.* ii. 29, &c. and says, That circumcision and Water-Baptism were equally rites of initiation into the Jewish church: what therefore the Apostle said of the one of them, is alike applicable to the other; and by parity of reason the Apostle might also have said, He is a Jew (or Christian) which is one inwardly, and Baptism is that of the heart, and not in the letter, &c.

Now in answer to this, I think the *Replier* is under a gross mistake, in making circumcision and Baptism equally rites of initiation into the Jewish



church\*; for circumcision was instituted by God, and was in practice long before Baptism. Now how could Baptism be a rite equally initiating with this, when they were not instituted together, nor of equal antiquity one with the other? Who indeed was the author of Baptism, or when it was instituted, is not (as I observed before) fully agreed upon. That it was antient among the Jews, learned men agree upon their authority. The Jews affirm that the first use of it was in the wilderness, before the giving of the law; and they ground it on *Exod. xix. 10*, where the Jews are commanded to sanctify themselves and wash their cloaths: but none say that it is of equal date with circumcision, neither do they I think allow Baptism for proselytism to be of the same authority: So that what the *Replier* says here, that Baptism was equally a rite of initiation with circumcision, is a gross mistake, the latter having for some hundreds of years been instituted before the former, and was likewise of God's own appointment, which I think few unless the *Replier* will venture to affirm of the other.

Besides, how could that be equally a rite of initiation, which was never practised among natural-born Jews? for (as I have observed before) the Jews were all circumcised, but never baptized. Now what place could Baptism have among them, how could it be always an inseparable attendant on circumcision, when throughout their whole generations they never practised it? It is true indeed, that proselytes from Gentilism to the Jewish religion were first circumcised, and afterwards baptized, as several Jewish writers tell us; and in this sense Baptism succeeded their circumcision: but what were the number of proselytes, to natural-born Jews, to denominate Baptism to be a rite equally initiating into

♦ *Exod. xii. 48.*

their religion? for where this was practised upon one, there were perhaps thousands that had no occasion for it.

The former part then of the *Replier's* argument being proved false, let us see whether what the Apostle says of circumcision be alike applicable to Baptism, as he affirms. The Apostle is there discoursing about the Jews, and says that though they were outwardly circumcised, unless they had the inward circumcision of the heart, it would avail them nothing. Now will the *Replier* affirm, that though a Jew's outward circumcision was of no benefit to him without the inward circumcision, that therefore none were to be circumcised at all? or that this external rite was not in order to procure the internal blessing annexed to it? If he won't do this, why then does he make a comparison between circumcision and Baptism, and affirm that what is said of the one, is alike applicable to the other? We own that outward Baptism with water is of no real benefit without the inward Baptism with the Spirit; and are of St. *Paul's* mind with relation to circumcision, that Baptism is that of the heart, in the spirit, and not in the letter: but then we say, that as in circumcision the letter is not to be neglected, so the outward Baptism with water is by no means to be omitted; but as in circumcision, so in Baptism, if we would have the internal Baptism, we must have the external likewise. And this will the more evidently appear, if it can be proved that this Baptism succeeded in the place of circumcision; for we know that circumcision was instituted for a rite of admission into the Jewish church, and to it were annexed all the privileges of that covenant it was a seal of. Now we say the same of Water-baptism, that by it we are received into Christ's religion, and are thereby entitled to all the blessings of the new covenant: and this I might very well argue from



the forecited place, *Coloss. ii. 11. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, buried with him in Baptism; or, as it should be render'd, when ye were buried with him in baptism.* Now it has been shewn before, that by the circumcision made without hands, Baptism was plainly meant; therefore, if so, there can be no reason why it should be stil'd after that manner, if it did not succeed in the room of it. For why should Baptism be called circumcision, if it did not in its place produce the same effects, and contribute to the same ends the other had done? which, if it does, as has been made appear, then there can be no doubt of its succeeding it; for let any one shew the advantages of the one with respect to the Jews, and the same and much greater will appear to belong to the other with respect to Christians.\*

\* *Abrahamus denique non habebat alium signum scæderis initium Deo; nos habemus baptismum ab ipso Deo in circumcisionis locum surrogatum. Bishop Davenant on the Coloss. p. 203. See more to this purpose there.*

*Ainsworth* speaking of circumcision says, The females were not to keep this rite, though they were, as well as men, within the covenant of grace in Christ; and therefore Baptism, the sign of the covenant now under the gospel, which is come in place of circumcision, *Coloss. ii. 11, 12*, is given both to men and women.

*Whitby's Additional Annot. to Matt. xxviii. 19. near the end, p. 22.*

## S E C T. IV.

*Of the Baptism of the Eunuch and Cornelius.*

FROM Baptism's succeeding circumcision, I pass on to *Philip's* baptizing the Eunuch, *Acts* viii. and had considered the Eunuch either as a Gentile, or a proselyte of the covenant; and had shewn by some very probable, if not solid reasons, (which the *Replier* nicknames *conjectures*) that considering him under either of these characters, this must have been a Christian Baptism. To which the *Replier* answers, *That here I attempt to support one supposition by two others equally doubtful, and which, if admitted, would not answer my purpose; for had the Eunuch been either a Gentile, or a Jewish proselyte of the covenant, he might have known Water-Baptism to have been a rite of initiation practised by them, and therefore might have put Philip in mind of that ceremony, without any information from him concerning it.*

To which I answer, That supposing the Eunuch under either of these characters, and that he knew Water-Baptism to be a rite of initiation into either of their religions, yet what occasion was there upon the sight of water, for saying to *Philip*, *What hinders me to be baptized?* which is tantamount to a modest desire of it: for whether he was a Gentile, or a Jewish proselyte, he must have been initiated by proper and distinct persons into his religion by Baptism long before. What occasion then was there for a new Baptism, or why a Christian Evangelist to be the minister of it? for if it had once been performed agreeable to his own religion, though he knew water to be the matter with which he was to be initiated, yet he would never have desired to have had Baptism repeated, nor so much as have put *Philip* in mind of it, if it had not been necessary



fary in this case, neither would *Philip* have administered it but at his request: for men are not baptized but with a willing mind; none that are adult are taken into the church by this rite, but through their own desire: and therefore previous to this Baptism, *Philip* told the Eunuch, that if he believed with all his heart, he might be baptized; to which he readily assenting, the chariot was commanded to stand still, *and they went both down into the water, both Philip and the Eunuch, and he baptized him, i. e. with Christian Baptism: for here are all the circumstances of a Christian Baptism that can reasonably be desired; and yet so strong are some mens prejudices, that they either cannot or will not see it.*

Well, but the *Replier* has a notable conjecture (as contemptuous an opinion as he has of conjectures, even where they are *well-grounded*) that he thinks will defeat all that I have advanced, (*viz.*) *that this Eunuch was neither a mere Gentile, nor a proselyte of the covenant, there being a middle state between these two, which is much more probable, and which the Defender takes no notice of, (viz.) a proselyte of the gate.*

Now in answer to this *well-grounded* opinion I have some things to offer: *First*, That it is well known that all the world was then distinguished into Jews and Gentiles, and therefore whoever was not a Jew, he must, under what denomination soever, be nothing but a Gentile. Now as this is a universally received distinction, I would fain know who was the first-fruits of the Gentiles. It is always said that *Cornelius* was; for if otherwise, how comes *St. Peter* to have a particular revelation to go and make a convert of him? For if the Eunuch had been a proselyte of the gate, which is no more than a Gentile, what occasion was there for a vision extraordinary in *Cornelius's* case? for the Eunuch's being

ing first admitted into Christianity, would have opened the way for the conversion of the Gentiles, so that there would have been no farther necessity of any future direction in such a matter: but as there was an immediate command from heaven, for St. Peter to go and proselyte *Cornelius* to the Christian faith, after the Eunuch was baptized, we have good reason to believe that this Eunuch was no Gentile proselyte. And this we may the rather conclude from the Jews remonstrance to St. Peter, Acts xi. 3. *why he went in to men uncircumcised, and did eat with them*; for as the Jews had no intimate conversation with the uncircumcised Gentiles, so nothing but a divine monition would have apologized for St. Peter's conduct herein. Now as we never find *Philip* called in question for baptizing the Eunuch, as the Jews never objected to him his admitting an uncircumcised Gentile into the Christian religion, we may safely conclude that this Eunuch was no such person, and consequently no proselyte of the gate.

Neither, *secondly*, can we believe so, considering the length of his journey; for if he came from *Ethiopia* which is in *Africa*, and under *Egypt*,\* it is computed to be some thousands of miles; and of this opinion is Dr. *Whitby*, and several other commentators: [See *Pool's Synopsis*] or if he came from *Ethiopia* which is in *Asia*, and on the east side of the *Red-Sea*, which another learned person conjec-

\* That this Eunuch was a proselyte of justice, or one who had embraced the Jewish faith, to which he was converted by those Jews who from *Alexandria* spread themselves into *Ethiopia*, *Grotius* concludes; not only because he came so long a journey to worship at *Jerusalem*, and there to celebrate the feast of *Pentecost*, but because *Cornelius* was the first-fruits of the Gentiles, and perhaps the same that he had heard in *Jerusalem* of the sufferings and resurrection of Christ might induce him to read this prophet, viz. *Isaiah*. *Whitby on the place*. *Shuckford's Connection of sacred and profane History*, Vol. II. p. 376.



tures, yet still his journey must be of a considerable length. Now as there was no absolute necessity for a proselyte of the gate (as there was for the Jews and their proselytes) to worship at *Jerusalem*, so we cannot reasonably suppose the Eunuch would put himself on so extraordinary a journey, when he might serve God perhaps as well at home.

But the *Replier* goes on; *Now considering the Eunuch in this state, and as the first convert to Christianity among the Gentiles, the reason of his desire to be baptized with water is apparent, that being one of the known rites or ceremonies used in order to a full admission into the Jewish church, within the limits of which all Christians at that time were thought to be included: and it is no less reasonable to admit, that Philip himself being one of the Jewish church, did administer that ceremony to his new convert at his request; for it does not appear that there was at that time any Christian church separate from the Jewish; so that Philip administering to the Eunuch at his request an usual Jewish ceremony, in order to his admission into that church, of which himself and all other Christians were then members, doth not in the least prove that Christ commanded Water-Baptism, nor that Philip performed it in obedience to Christ's commands.*

Now in answer to this, having shewn that we have no reason to believe that this Eunuch was either a proselyte of the gate, or the first fruits of the Gentiles, (as the *Replier* very unlearnedly conjectures) the consequence grounded upon his reading the Old Testament and coming to *Jerusalem* to worship, will then be, that he must either be a Jew, or a proselyte of justice or of the covenant. For though he lived in a remote part under *Egypt*, (as I have shewn the most conjecture) in which country of *Egypt*, the Jews inhabiting there had a temple built by *Onias* a fugitive Jew,

Jew, where they performed all their religious worship; yet he could not believe, though he passed through that country, that the sacrifices offered up there were acceptable to God: for *Jerusalem* being the place where men ought to worship, *Job. iv. 20.* such Jews as repaired to this temple were looked upon as schismatics by the other Jews at *Jerusalem*, as much as the *Samaritans* who worshipped on mount *Gerizim*; the Eunuch very probably therefore convinced of this, came so long a journey from *Ethiopia* to *Jerusalem* to worship, that being the place above all others where God had chosen to place his name, and to which the pious Jews used to resort at the great festivals from distant countries. Now this being the case, the *Replier's* argument, grounded upon the Eunuch's being a profelyte of the gate, and his Baptism being no other than a Jewish Baptism for profelytism, (the Jewish and Christian churches being, as he alledges, as it were incorporated) must fall to the ground; for if this Eunuch was either a profelyte of the covenant or a natural Jew, as there is the greatest reason to believe he was one of them, then he stood in no need of any further Baptism, unless it were to admit him into the Christian church; for having been baptized once, that was never to be repeated, and therefore *Philip's* administering it now, plainly proves it to have been a Baptism, not into *Moses*, but into Christ.

Well, but suppose after all we should grant what the *Replier* contends for, (*viz.*) that the Jewish converts did practise all the Jewish rites for some time, and did make profelytes to Christianity after the same manner that they were wont to Judaism, which will require better proof than he has yet shewn, yet this will not avail him a whit; for then must not all Christian converts be circumcised as well as baptized, which Jewish profelytes were?

must



must they not undergo this painful rite before they be washed with water, according to the present custom of the Jews, and the tenor of the generality of the Jewish writers? and this the *Replier* contends for the continuance of for some time in the Christian church. Now had *Philip* any previous time to do this, having never seen the Eunuch before that moment he baptized him? was there any such rite, do we think, as circumcision practised upon him? and if there was not, as we have great reason to believe, then this Eunuch's Baptism (though we should grant an incorporation of the Jewish and Christian church with their respective ceremonies) could never have been of the Jewish sort, because circumcision, as the Jews say, *always went* before it, and so consequently it must have been of the true Christian Baptism, where no circumcision did precede.

Neither, last of all, the very manner in which this Eunuch was baptized was agreeable to the Jewish way of making proselytes, and the concurring circumstances attending it: for when any one offered himself to be admitted into the Jewish religion, they enquired of him, Whether he did not embrace that religion for riches, for preferment, or out of fear? or whether he did not set his eyes on some maid in *Israel*? and if no such thing was found, they acquainted him with the yoke of the law, and the labour of performing it\*. Now here in this case we find no such matter, for though the Eunuch was questioned agreeable to the Jewish manner, yet it was not about the law, but his faith in Christ, which he plainly confessing, *Philip* baptized him.

\* *Lewis's Orig. Heb.* Book IV. Chap. 2. *Lightfoot's Hor. Heb.* p. 45. *Wall's introduction to the Hist. of Inf. Bapt.* p. 43. and 59. *Whitby's additional notes on Matt. xxviii. 19.* p. 19. *Selden de jure nat. & gen.* l. 2. c. 2. p. 139.

To profess belief in Jesus Christ in order to obtain Baptism, and after that to be baptized with a Jewish Baptism, and not a Christian Baptism, a Quaker may believe it, we cannot: *Philip* converted the Eunuch to the Christian faith, not the Jewish; he shewed him that the sufferings of that person in *Isaiab* which the Eunuch was reading, were foretold of Jesus Christ; and therefore what?—therefore he baptized him a Christian, and not a Jew.

But the *Replier* goes on, and says, *The mission on which Philip was sent was a matter of more consequence and moment than that of washing a man with water, for as the author of the Defence notably argues, so says the Replier in his words; Can we suppose that by the command of the Spirit Philip joined himself to this chariot on no other view than to wash a proselyted Jew at his request? Is God's Spirit employed on such frivolous errands? or are Evangelists sent to do such unnecessary actions? When God's Spirit is employed, it must be on some design worthy of his care and concern, and when a minister extraordinary is interested towards the accomplishing of that design, there must be something of importance to be done; and therefore if we may believe the Alexandrian copy, the Holy Ghost fell upon this Eunuch, by which he was made the Apostle of the Ethiopians, and authorized to preach to and convert them, which was a thing highly worthy of God's care and providence. How the Defender thinks this kind of discourse adapted to prove Philip's commission to baptize with water, I cannot apprehend, and therefore desire the author of the Defence to acknowledge its unfitness to prove what he brought it for, or plainly to shew us that Water-Baptism is an high and necessary action.*

To which I reply, That my adversary's answer gave sufficient grounds for this reasoning; for in that he said, That the instance of *Philip's* baptizing the



the Eunuch proved nothing, since that was done at the Eunuch's instance, and not by Christ's commission. Now to shew that this was a mere evasion, I argued as above, (*viz.*) that all this great apparatus to the baptizing of this Eunuch would not have been shewn, if there had not been something more in it than the washing of this person at his mere request. If the *Replier* had taken in the whole reasoning relating to this affair, the argument would have appeared in a far better light; but it is his way, to disjoin what should be connected, and thereby to make an argument look with an ill aspect, when he cannot answer it. Let the reader look into the *Defence*, and he will I am persuaded see the pertinence of the whole reasoning, of which he has only given you a sketch in the conclusion of it; and therefore I shall only remark further, That *Philip* was on his proper business when sent to baptize the Eunuch, baptizing being one of the functions of a Christian Deacon, such as he was: That the Deacons were usually Evangelists in these days, and where a man sustains two capacities, it is not unworthy of God to employ him in either of them: That the saving but of one soul is an errand great enough for an extraordinary minister; and for this end *Philip* was plainly sent, he having converted the Eunuch to the Christian religion, and in consequence thereof baptized him. If God had a further end in view, to make him an Evangelist to the *Ethiopians*, as I think he had, yet still the Eunuch must be converted, and, to qualify him for that future charge, be also baptized: for *St. Paul*, though sent extraordinarily by God to be an Apostle to the Gentiles, needed first to be baptized before he entered on the office, *Acts ix. 15, 18*. Then, and not before, the Holy Ghost fell on *Paul*; nor do we read it fell on any unbaptized person but *Cornelius*, which

which was a singular case, and for particular reasons.

From *Philip* and the Eunuch I pass on to *St. Peter* and *Cornelius*, where my saying that *St. Peter* had along with the rest of the Apostles a commission to baptize, the *Replier* calls a *petitio principii*, or a begging of the question. Now I have sufficiently proved that matter in the *Defence*, and in this *Vindication* have considered every thing I think that the *Replier* has brought to the contrary: but he further remarks, *That from a position granted on both sides, (viz.) that Water-Baptism was a Jewish rite or ceremony, it no more proves the necessity of its continuance, than Paul's practice of another. The Defender acknowledges that Paul circumcised Timothy in compliance with the Jews, but will not admit that Peter caused Cornelius and his company to be baptized on the same bottom.*

To which I answer, That I think there is a great disparity in these two cases; for though I grant Water-Baptism to have been a Jewish rite, yet as it received a new authority from Christ in *Math. xxviii. 19.* and the Apostles were commissioned by him to practise it every where, and to receive proselytes both of Jews and Gentiles into his religion by it, it stands upon a quite different footing with circumcision; for this, upon a decree of the Apostles and elders at *Jerusalem*, was interdicted to the Gentiles, and was soon given over even upon the Jews: whereas Baptism was commanded by Christ, and was practised by the Apostles wherever they made proselytes, (which the *Replier* grants in the case before us; for he says, "*Cornelius* was baptized for proselytism, but was not made a Christian by it but a Jew, for a proselyte of the covenant was no other") and hath been perpetuated in the church down to these times.

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As to the cases of *Timothy* and *Cornelius* here before us, there seems in my opinion to be a great difference: *Timothy* then in all probability must have been a convert to Christianity; (being here called a disciple, which was the name of a new convert, *Acts* xi. 26.) him therefore St. *Paul* finding fit for his purpose, he resolves to take along with him, to assist him in his ministry: but now because *Timothy's* father was a *Greek*, (that is an uncircumcised Gentile) and *Timothy* (though his mother a Jewess) uncircumcised likewise, St. *Paul*, being about to go to preach to the Jews, would not lay so great a stumbling-block in their way, as to take him along with him till he had circumcised him. It is most certain that the Zealots among the Jews were most violent opposers of Christianity, and could not endure that any of the Mosaic rites should be neglected, much less abolished, particularly this of circumcision. St. *Paul* then out of prudent considerations we may be sure, did temporize a little in this particular; and as he became all things to all men that he might gain some, so his circumcising *Timothy* was no doubt in order to conciliate the good opinion of those Jews, to make them think more charitably of his intention, that he might at last win them over to Christianity.\*

But now the Baptism of *Cornelius* was a matter much different from this; for the Gentiles being to be admitted into the Christian church, and to be upon the same footing in that particular with the Jews, the Apostles, who were all Jews, never would, we may be sure, either have submitted to it, or been made instruments in it, but by some new

\* Paulus circumcisionis & usum & omissionem ex temporum & locorum utilitate metiri noverat, & in his rebus dijudicandi lumine fuit perfusus majore, quam alii apostoli. Nam sperabat Timothei opera multos ex Judæis nondum conversos ad Christum posse converti. Apud *Cradock's Apost. Hist.*

extraordinary revelation : For it is said to have been a received opinion among the Apostles, that the commission to baptize all nations, extended only to the Jews dispersed through all nations, and so for some time they practised accordingly, and made profelytes of the Jews only : Now St. *Peter* by this new extraordinary revelation, had this prejudicate opinion removed, and by it was commanded to go and convert *Cornelius* a Gentile, and admit him into the Christian faith by Baptism : Here then was a *positive command* of God in the case of *Cornelius*, but in the case of *Timothy* only a *prudential act* of St. *Paul*, which we do not read I think he ever repeated, and which in the case of *Titus* interpretatively he peremptorily refused, *Gal. ii. 3.*

Thus having shewed that the circumcision of *Timothy*, and the Baptism of *Cornelius*, are different cases, and cannot be drawn into a parallel, I will next consider *Cornelius's* Baptism, which the *Replier* calls a Jewish washing. He admits that *Cornelius* was now made a Christian ; now it having been remarked before, that there were only two sorts of washing or baptizing among the Jews, (*viz.*) that for uncleanness, and that for profelytism, it cannot be supposed that this was a washing for uncleanness, because it is not to be thought there would have been any such great apparatus to wash an unclean Gentile, and so no more to do ; it must therefore be a washing or baptizing for profelytism, which the *Replier* owns, but says that *Cornelius* was by it only made a profelyte of the covenant. Now if this was to be done after the Jewish manner, as the *Replier* contends, (and he could not be such a profelyte without it) then *Cornelius* must have been circumcised, previous to his Baptism ; and he must likewise have been baptized after the manner of the Jews, which was shewn in the case of *Philip* and the Eunuch, of both which the Scripture is altogether



ther silent, and therefore we may reasonably conclude that his Baptism was not a Jewish, but a Christian Baptism.

I pass over some other things relating to *Cornelius* mentioned in the *Reply*, because I think they are in a great measure obviated by what I have said in the last paragraph: But the *Replier* goes on and says, *That he will not say but that Peter was sent to make Cornelius a Christian, for he believes that Peter was sent to instruct Cornelius in that saving faith of Jesus Christ, which saving faith properly denominates a man a Christian; and consequently that Peter was sent to make Cornelius a Christian. But he thinks that to be made a Christian, and to be baptized with water, are not synonymous, and that the one of them doth not at all infer the other; because a man may be baptized with water without being made a Christian, and he may be made a Christian by faith, without being baptized with water.*

Now in answer to this, I would ask the *Replier* where he reads that faith without Baptism makes a man a perfect Christian? It is true indeed we are said to be saved through faith, and to be justified by faith, but then this faith always pre-supposes Baptism to have gone before it, or joined with it; and therefore though the Apostles discourse of faith as abstracted from any thing else, yet some other things, as Baptism and good works, are always understood to precede it, and to accompany it: There is no such proposition in scripture, as that faith makes a Christian; it is indeed what the logicians call *causa sine qua non*, there can be no Christian without it, but that it contains the whole complex duty of a Christian, remains to be proved. And so likewise what the *Replier* says, *That a man may be baptized with water, and not be made a Christian, may be true; for it is not every washing that does this, but when a person is baptized with wa-*

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ter by a proper minister, in the name of the holy Trinity, it is that which denominates him a Christian, a member of the Christian church; and he has never yet shewn, that when all this is duly performed, a man is notwithstanding that no Christian.

Well, but to return to that saving faith which alone without Baptism makes a man a Christian\*: now I think the contrary will manifestly appear in such instances as I shall produce, where Baptism we shall find did *follow* upon the profession of such a faith, and which if it had not been *ordinarily* necessary to make a man a Christian, we cannot suppose it would have been so constantly practised. Thus *Acts* viii. 12, 13. *When the Samaritans believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women. Then Simon himself believed also and was baptized.* Here we have an instance of men's believing in Jesus Christ upon Philip's preaching, but then we find Baptism accompanying it. Now if Baptism had not been the *ordinary means*, we can never suppose the Christian ministers would have required, or the disciples would have submitted, to such a rite. Again, *ver.* 37, 38. We do not find that *faith alone* made the

\* *Fuerit salus retro per fidem nudam ante Domini passionem & resurrectionem, &c.* Though there were salvation formerly by bare faith of certain fundamental truths before our Lord's passion and resurrection; yet when the faith is enlarged to believing in his nativity, passion, and resurrection, there is an enlargement of the sacrament, the sealing of Baptism, as it were a garment to our faith which formerly was bare, but cannot now be without its law; for the law of baptizing is given, and the form of it appointed: *Go, says he, teach all nations, baptizing them, &c.* and when to this law that rule is added, *Except one be born again of water and the Spirit, he shall not enter into the kingdom of heaven*, it has bound up faith to a necessity of Baptism, and therefore all believers from thence forward were baptized. *Tertullian de Baptismo, c. 12, 13. apud Wall's Hist. Inf. Bapt. chap. 4.*



Eunuch a Christian ; for after he had professed that Jesus Christ was the Son of God, it is said that both *Philip* and the Eunuch went down into the water, and he *baptized* him. Again, *Acts* xvi. 31, 33. *St. Paul*, &c. propose to the jailor *faith* in the Lord Jesus Christ, in order to his salvation ; but yet we do not find that that was sufficient to make him a Christian, for we read that the same hour of the night, he and all his were *baptized* straightway. Lastly, to all these I shall add the words of our Saviour, who certainly knew of what avail Baptism was ; and he expressly says, *Mark* xvi. 16, That he that *believeth*, and is *baptized*, shall be saved. He does not say that *faith* alone makes a man a Christian, and entitles him to salvation ; but he makes *baptism* subsequent to it, as equally necessary. These then are all very plain and obvious texts, and they as plainly contradict what the *Replier* here asserts, as instances and words can do ; for if Baptism in this particular was not as necessary as *faith*, why does it so often go hand in hand with it, why does it accompany it in all these instances ? For if *faith* would make a man a Christian without it, our Saviour would never have enjoined it, nor his Apostles practised it : but as we find *faith* and Baptism so often accompanying one another, we cannot but conclude that Baptism is equally necessary with *faith*, to make a man a complete Christian. It may further be added, It is not the manner of the Apostles in their writings to enumerate together every particular branch of duty that is necessary to salvation : sometimes *faith* alone is mentioned, sometimes repentance, sometimes *faith* with Baptism ; and sometimes it is said, Repent and be baptized. It is left to our study and comparing of Scripture, to join these things together ; and they that do not, will mangle the terms of salvation abominably, to their own destruction.

But

But the *Replier* proceeds, and says, *Let me ask the Defender this one question, Whether Cornelius and those with him were not Christians before Peter commanded them to be baptized with water? If he shall say they were, it is plain then that Water-Baptism did not make them so: if he shall say they were not, this absurdity will follow, that after the extraordinary gifts of the Spirit conferred on them, they were infidels.* Here, no doubt, the *Replier* thinks there is a notable dilemma, which will certainly pinch hard for a man to extricate himself out of. But now since the *Replier* is asking of questions, I will take the freedom in my turn to ask him one, which is, that if the extraordinary gifts of the Spirit made *Cornelius* a Christian, how came he afterwards to be baptized? It is plain from hence, that if Baptism had not been absolutely necessary to this end, it never would in this case have been administer'd to him; but as it was, we may reasonably conclude the necessity of it to denominate a man a Christian.\* *Cornelius* we may be sure was an extraordinary person, that God vouchsafed to send an Angel to him, to direct him what to do, in order to be saved. Now though, pursuant to this, he had sent for St. *Peter*, and whilst he was preaching to him of Jesus Christ, the Holy Ghost fell on him, for a very particular reason and purpose; yet for all that, we find his preaching did not wholly answer the end of St. *Peter's* coming, which was to make him a Christian, till he was baptized. The miraculous gifts of the Spirit were, one would think, a sign that he was highly in God's favour, (though perhaps it is not always so, *Matth.* vii. 22, 23.) but since Baptism had been appointed as an initiating rite, we may safely, I think, pronounce that it was necessary in this case; and we need not determine, since *Corne-*

\* See *Bennet's Confutation of Quakerism*, p. 251.



lius was baptized, what he would have been without it.

The next point was, (*Def.* p. 25.) concerning the imperative force of Christ's precept, *Matth.* xxviii, 19. and what was urged in the *Defence* on this head, the *Replier* seems at length to agree to, p. 39, 40. He speaks indeed of the *Defender's* empty flourishes on this occasion; but his yielding up a point, which he would have made great use of in this dispute, if it had not been taken from him, is an evidence that what the *Defender* urged against it was sufficiently solid and convincing.

But still that he may appear to say something by way of reply, he makes a transition into the controversy about Infant-Baptism, and endeavours to raise a new difficulty from that quarter, viz. that the word *Teach* must of necessity be restrained to subjects capable of being taught, p. 40. This will be answered in its proper place, viz. in the Section concerning *Infant-Baptism*, where he again, p. 93, proposes the same difficulty upon the *Pædo-baptists*. I shall only observe at present, that if he would but attend to the two different senses in which *incapable* may be taken, when he says of infants, *that they are incapable of being taught*, he would see what little force there is in his objections from that word. If he means it in an absolute unlimited sense, of a natural and permanent incapacity, through a privation of the faculties necessary for receiving instruction, his objection would have some weight, if it were true. But if he means it only in a relative sense, of a present incapacity, which is only for a season, and is the common condition of infancy, his objection is of no weight in this debate, as will be clearly shewn, when this subject comes before us in its due course.

I had endeavoured to illustrate the relation that baptizing and teaching had to discipling all nations in  
*Matth.*

*Matth. xxviii.* and the necessity of extending the imperative force to all the terms, by a parallel mode of speech from a King to his General or Commander in chief, *Go raise an army in the neighbouring countries, inlisting soldiers, and teaching them discipline.* To this he replies, p. 41. *Would any man in his right senses, being commanded to do so, imagine that his commission extended to new-born babes, subjects altogether incapable either of composing an army, or being disciplin'd?* But this observation is a weak one here, and does not affect the parallel, as to any of the uses for which it was brought. A person so commanded would as little imagine that his commission extended to his inlisting of *women*, though *not altogether incapable* either of composing an army, or being disciplin'd: and yet I believe the *Replier* would have been ashamed to have objected this defect, in the instance I had chosen for representing a command, worded in grammatical construction like the text we are upon. It was a proper instance and full to the point that was in dispute, which was not, *to what subjects the command extended*, but what was the true sense of it with respect to those to whom it *did extend*; and therefore was not calculated to quadrature with the institution of Baptism with respect to infants. But it will equally answer it with respect to *them too*, if the cases be made parallel; that is, allow that it had been an usual custom for new-born babes to be entered by the command of Kings, into the muster-roll of armies, with an intent that they should be disciplin'd, and serve when they came of sufficient age for it\*, as it was the custom for infants to be admitted by the

\* Such a privilege hath been granted in our age to children of parents that deserved well by their eminent services; and this hath been done, not only in distinction of their parents, but also as an encouragement to the children, to press after the highest attainments as they grow up.



command of God into covenant with him, and dedicated to his service before they be of ability to do him service; and then his objection in this place will appear to be none: nor will he be able then to lay any significant stress upon his favourite expression of subjects *altogether incapable*; which has two senses when spoken of infants; one which is for him, but is false in fact; another which in fact is true, but against him in this debate,

By this also he may see he has not said right, in proceeding thus, *Yet this is the case exactly parallel with that of the Pædo-baptists with regard to this text, ibid.* I have shewn him now that it is *not* the case, and likewise what there is *wanting* to make the parallel; and that when it is truly made, it holds for the *Pædo-baptists*, and against him.

But no sooner does he return from his unseasonable digression into the dispute about *Infant-Baptism*, but he forgets what he had before said we were both agreed upon, and will again have it, that *St. Peter's* commission was to *teach*; in the faithful discharge whereof, he tells us, *St. Peter* was favoured with the power and efficacy of the Holy Spirit, accompanying him, according to the promise of Christ, *Lo I am with you alway to the end of the world*, *ibid.* This he brings to shew in what sense he had before said that *Peter*, according to Christ's precept, taught baptizing, in the case of *Cornelius*, *Acts x.* And he supposes, that the Baptism with the Holy Ghost there recorded was in pursuance of Christ's promise *Matth. xxviii. 20.* and consequently the same Baptism that was instituted *Matth. xxviii. 19.* to which the promise is annexed. Thus he thinks that all is reconciled, and you may understand how *St. Peter*, according to Christ's precept, taught baptizing, without any water or formal ceremony.

But now I doubt we cannot interpret this promise of Christ's presence with the teachers of his gospel to  
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*the world's end*, otherwise than of some standing benefit, or lasting privilege, to be claimed by the Christian church in all ages; and therefore we must not understand it of the extraordinary gifts of the Spirit, bestowed only in the first ages, nor apply it to the case of *Cornelius* above mentioned: for if these be allowed, will it not follow, that the same kind of Baptism with the Holy Ghost (*viz.* such a pouring forth of the Spirit as enabled the recipients to speak with tongues) must by virtue of this promise be bestowed in all ages, wherever the gospel should be faithfully preached and received? Will it not follow, that if the promise be now made good to the Quakers, for instance, (in the way that it is here interpreted and applied by the *Replier*) they should *speak with tongues*, instead of abhorring languages? And if it be not made good to them in this construction, should it not follow, either that their preachers do not faithfully discharge their commission in *Teaching*, or that Christ doth not fulfil his promise? Whether of these be most likely, let the *Replier* judge. I say, if he will understand the promise here of the miraculous gifts of the Spirit, why are they now ceas'd? If he understands it only of the ordinary graces of the Spirit, or presence of Christ accompanying his ordinances duly administer'd, why does he bring it here as a proper account of the miraculous Baptism of *Cornelius* and his company with the Holy Spirit?

The reason which he himself has given for applying these texts to each other, is as follows. *As it is not doubted that Peter did preach to these Gentiles by virtue of Christ's commission* Matth. xxviii, *so certainly the Baptism which accompanied his preaching must be the Baptism there intended.* In answer to this I had offered him two reasons, (*Def.* p. 27, 28.) why this Baptism of *Cornelius* with the Holy Ghost could not be the Baptism intended in *Matth.* xxviii.

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One was, That by all the circumstances of the history St. Peter himself appeared surprized at what had happened. The other was, That he had commanded the Water-Baptism in the name of the Lord to be administer'd to those who had been baptized with the Holy Ghost.

But to the first of these, he tells us, p. 42, I lie under a mistake; for the *principal circumstances of the history demonstrate the very contrary*: And then quotes three verses, *Acts* x. 28, 34, 36. not much I think to his purpose. I appeal on the other hand, for a support of what I said of the appearance of a surprize in St. Peter, (for I own it is not expressly said of him, as it is of others with him, that they were astonished) to *Acts* x. 47. and xi. 15, 16, &c. and let the reader judge, if he think it worth his examination, whether *my opinion* or *his demonstration* is better founded.

I lie under another mistake it seems, in his opinion, in calling the *Baptism of the Holy Ghost*, and that of our Lord's commission to *baptize all nations*, two different sorts of Baptism. As the *Replier* himself allows *John's Water-Baptism* to be of a different sort from that of the *Spirit*, why may not I say the same of Christ's *Water-Baptism*? But I used a better argument: I said that St. Peter makes evident distinction between them both, in commanding the *one* to be administer'd after the *other* was received. This indeed would be worth his answering; but I have no reply to it from him, but this modest one, *What need could there be of Water-Baptism to persons so highly favoured, not only with the ordinary, but even with the extraordinary gifts of the Holy Ghost?* p. 42.

He says I differ from Dr. Samuel Clarke, in *assigning their having received those gifts as the reason why Peter commanded them to be baptized*, p. 43. So long as St. Peter assigns this reason himself, *Acts* x.

47. I should not be concerned about what Dr. *Clarke* might have said to the contrary; but the truth is, the Doctor has said nothing but what is right in the passage quoted from him; only the *Replier* has not used him very fairly, for he has to this particular case of *Cornelius*, where the effusion of the Holy Ghost was *previous* to the Baptism with water, applied an observation of the Doctor's upon a quite different case of the *Ephesian* converts, *Acts* xix. where the effusion of the Spirit was *subsequent* to Baptism with water; and then very acutely concludes, that if the Doctor's observation was *true*, *St. Peter* (as we interpret his action) *must have acted absurdly*; and it holds *vice versa*, as he has laid the matters together, that if *St. Peter* did right, then the Doctor has *said wrong*. The point lies here: The Doctor in one of his sermons, has observed from the manner of *St Paul's* putting this question to the converts which he found at *Ephesus*, *If ye are ignorant of the Holy Ghost, unto what then were ye baptized?* that in the form of Baptism then in use, there must have been mention of the Holy Ghost, and that it was then understood by that form, that the person, as he was baptized into the knowledge of God, and into the truth of Christ, so he was baptized also into the expectation of the gifts of the Holy Ghost, whether they were extraordinary or ordinary. Now the *Replier* will needs try how this last expression will tally with the Water-Baptism of *Cornelius*, &c. who had already received the gifts of the holy Spirit: and he conceives it impossible they should be reconciled. But after all, this is rather a mistake of his own; and the absurdity he points at, does not so much arise from the Doctor's words, as from his own way of representing the matter: He says, *It would have been absurd to have baptized persons into the expectation of gifts already received.* But the Doctor says nothing of *expectation of gifts already*



*already received*, (which is the absurdity the *Replier* would father upon somebody) but of *future gifts*, whether extraordinary or ordinary: And why might not persons who had received *some such gifts* at present be baptized into the expectation of future and more of the like kind? Beside, the expectation of these gifts was not, in the Doctor's account, the whole they were to be baptized into; he mentions the knowledge of God and the truth of Christ first: and why should it be thought absurd, to have baptized *Cornelius, &c.* into these, though perhaps they could not so properly be said to be baptized into the expectation of the gifts of the Holy Spirit?

Thus, says he, are our adversaries (meaning the Doctor and me) disagreeing among themselves concerning *Water-Baptism*, one making it antecedent, the other consequent to the gifts of the Holy Ghost. What does he mean? We pretend not to make it otherwise than we find it in scripture: The Doctor speaks of cases where *Water-Baptism* was antecedent in fact, as that of the *Ephesians* above mentioned; and I am concerned to speak of a particular case, where it was in fact subsequent. In both we agree with each other, and perfectly too; which is more than can be said of the *Replier* with *St. Peter*, who both speak of the same case with quite different sentiments. *St. Peter* says, *Can any man forbid water, that these should not be baptized who have received the Holy Ghost as well as we?* but the *Replier* says the contrary; *To persons so highly favoured not only with the ordinary but even the extraordinary gifts of the Holy Ghost, what need could there be of Water-Baptism?* p. 42. He would spend his time better in endeavouring to reconcile himself with *St. Peter*, than in studying to find out differences between others where there are none.

Nor is it at all strange, says he, that while they are prepossessed with an opinion, of the purifying and  
sanctifying

*sanctifying gifts of the Holy Spirit, which are of a nature purely spiritual, being necessarily annexed to Water-Baptism, a ceremony merely external and carnal, to which in reality they have no relation, they should continue unable to determine, whether they are antecedent, subsequent, or concomitant therewith.* p. 43. This sentence I am sure is very strange; for 1st, from an *antecedency* and *subsequence* of extraordinary gifts, which was the subject just now upon which he said the Doctor and I differed, he has got on a sudden into an *antecedency* or *subsequence* of the ordinary graces, or spiritual effects of the sacrament. 2dly, He says we are *prepossessed* with an opinion that these are necessarily annexed to the external ceremony. But where did he learn this of us? 3dly, He adds, that *because we are so prepossessed* with an opinion of their being necessarily annexed, we continue unable to determine whether they are *antecedent, subsequent, or concomitant therewith.* Why surely if we believe them to be so inseparably connected, we cannot possibly imagine them otherwise than *concomitant.* 4thly, He does well to inform such stupid persons as he must suppose us to be, that the *purifying and sanctifying gifts of the Holy Spirit, are of a nature purely spiritual:* Here he has hit upon truth; but when he adds, that *Water-Baptism is a ceremony to which in reality they have no relation,* there he has missed it again. He meant perhaps to say, that there is no real, physical relation, between Spirit and water; but they may be figuratively related notwithstanding, on the account of their purifying and cleansing qualities; and an action performed *with water,* may have a *real,* though it be a moral relation, by appointment, to an operation of the Holy Spirit. We agree with him in what he further says immediately after; *That the manner of communicating internal sanctity by such a mere external application, is every way unintelligible and inexplicable.*



*cable. p. 43.* But what is this to the purpose? If *sanctity* be notwithstanding communicated by means of external application, there must be some kind of relation between the means and the effect; tho' we cannot define it. Let him apply this to his own doctrine and principles of Baptism with the *Holy Spirit upon teaching*. The manner *how* St. Peter baptized teaching, or as he words it, *taught baptizing*, is equally unintelligible and inexplicable. *Teaching* is no more than an external application; and the gifts of the Spirit have no more any physical relation to sounds or the *elements* of speech, than to the *element* of water: And yet internal sanctity may be conveyed, either by preaching the word of Christ, or by washing with water in the words of Christ. As to the manner *how* it is communicated, since we are sure of the effect, it matters not; only we take care to exclude all gross notions of it, which he apprehends we are apt to fall into; (*viz.*) of the gifts of the graces of the Spirit entering in by the organs of the ears, in hearing the word; or by the pores of the skin, in baptismal washings.

The next thing is this, The *Replier* in his *Answer* had cited *John i. 33.* He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he that baptizeth with the Holy Ghost. Upon which he makes this marginal note: The word baptize here in the present tense, seems to denote that Christ did then baptize with the Holy Ghost, which was long before the effusion of the Spirit upon the Apostles at the day of Pentecost. To which the author of the *Defence* answered, That it will not here be impertinent to observe what the *Answerer* takes notice of, *p. 34.* concerning our Saviour's baptizing in his life-time with the Holy Ghost; for because baptizeth is, *John i. 33.* rendered in the present tense, he concludes that our Saviour did then baptize

tize with the Holy Ghost. Now he that pretends to criticise on Scripture, should methinks be better acquainted with the style of it; for the present tense is often used for the future, which is to follow soon, as *ἔρχεται*, which is of the present tense, is used for the Messiah to come\*, and besides he might have seen, what he alledges from the text, contradicts *John vii. 39. This he spake of the Spirit, which they that believe on him should receive; for the Holy Ghost was not given, because Jesus was not glorified.* All the reply that my adversary makes to the present being used for the future tense in this case, is, *That the Messiah was then come, and personally present.* But to this I answer, That if he had consulted the place, which was *John iv. 25.* he might have seen, that though the Messiah was already come, yet the person using the word, did not know it: It was the woman of *Samaria* with whom our Saviour held discourse, *Οἶδα ὅτι Μεσσίας ἔρχεται*, I know that the Messiah cometh (will soon come) which is called Christ; when he is come, he will teach us all things. And therefore though the Messiah was then come, and personally present, yet as the woman of *Samaria* knew nothing of it, though he was talking with her, it proves what the *Defender* brought it for, which was, that though the Evangelist had expressed our Saviour's baptizing with the Holy Ghost in the present tense, yet it had regard to what was future, and what was afterwards to come to pass. For the Holy Ghost was not given, because Jesus was not glorified.

Well, but the *Replier* to evade this (for he does not answer it) gives us a quotation from *Dr. Bennet's Confutation of Quakerism*, who says, *It was not given in the most plentiful and remarkable manner in*

\* See several instances of this in *Dr. Hammond's Paraphrase on the New Testament*, under *Acts xv. 27.* letter c.



which it was to be given afterwards, and which is emphatically called the giving of the Holy Ghost, the pouring forth of the Spirit, &c. though in some measure it was given in our Saviour's life-time, as appears by the effects of it. In the same sense is our Saviour to be understood, when he says, the Holy Ghost will not come till he was departed, John xvi. 17. and to this St. Peter's words, Acts ii. 33. are exactly agreeable. Now all this I think nothing to the purpose in hand; for the present argument is, Whether our Saviour did in his life-time baptize with the Holy Ghost? and to shew that he did not, that text before cited was brought, which has respect to the Baptism with the Holy Ghost, or at least to the pouring forth of the Spirit in great abundance, which did not commence till after Christ's ascension: Now the *Replier* brings a quotation in confirmation of all I have said; for this quotation does not in the least prove, that our Saviour baptized with the Holy Ghost in his life-time, which is what the *Replier* brought John i. 33. for, but postpones this Baptism to his glorification, and therefore is utterly against him rather than for him; for though the Holy Ghost might in some measure be given in our Saviour's life-time, as it was no doubt under the Jewish dispensation likewise, yet this is not a Baptism with the Holy Ghost, (properly so called) this is not that Baptism of which John prophesied, Matt. iii. and which was fulfilled, Acts ii. in the Apostles, &c. Let the *Replier* (since he is for the very letter of scripture, and for having things expressed according to scripture phrase) shew this if he can.

Besides, I cannot but remark, that if our Saviour baptized with the Holy Ghost in his life-time, and this text (that the Holy Ghost was not given because Jesus was not yet glorified) has reference to the great effusion of the Spirit after Christ's ascension, they will contradict one another; for the one  
of

of them says, that there was no giving of the Spirit in such abundance, (which is the same with not being baptized with the Spirit, *Acts* ii.) till Christ was glorified, and the other says, that Christ did baptize with the Spirit in his life-time; now how the *Replier* will reconcile these I cannot apprehend.

I proceed in the next place to St. *Paul's* not being sent to baptize but to preach. Now there is so much said about this, in my *Defence*, and in the *Reply to the Protestant Flail*, p. 34. which remains unanswered, that it may justly supersede any further endeavours of mine, only I shall bestow a remark on what the *Replier* observes. I had said in the *Defence*, that St. *Paul* had baptized *Crispus* and *Gaius*, &c. 1 *Cor.* i. 14. and if he had not a commission to do so, he did an illegal thing. Here the *Replier* says, he did only a legal thing, according to the Jewish law: Now if *Crispus* and *Gaius* were Gentiles, (as it is supposed) and only received a Baptism for proselytism, according to the Jewish manner, then they could only be made proselytes of the covenant, that is, Jews, and not Christians; for a legal or Jewish Baptism was no other than this, and had no further tendency, and besides to this *circumcision always did precede*, for which I quoted the Jews, the proselyte was circumcised before he was baptized: Now let the *Replier* prove that *Crispus* and *Gaius* were first circumcised by St. *Paul*, and afterwards baptized by him, after the Jewish manner, and then he will do something pertinent in this case; but what he has here advanced, is nothing to the purpose without these.

I had said in the *Defence*, that St. *Paul* was the Apostle of the Gentiles, and was to lay himself out in the making of proselytes; when therefore he had made a number of such, there never wanted either Deacons, or other ecclesiastical officers, to receive them into the church by Baptism, without



taking up *St. Paul's* time for the doing of it. To which the *Replier* answers, *That I seem to imagine the state of the church at that time, to be like the state of episcopacy now, not considering that both the functions and names of many of that tribe of ecclesiastical officers which attend our modern episcopal Hierarchy, were then altogether unknown; why else does he mention Deacons as inferior officers?* To which I answer, *That the primitive church had the same ecclesiastical officers (though several more that were extraordinary) that we have now, viz. Bishops, Presbyters or Elders, and Deacons.* And that the same both in scripture-times,\* and the ages following to this day, have always been in the Christian church, the epistles to *Timothy* and *Titus*, and ecclesiastical history, are undeniable proofs; for these two being Bishops of *Ephesus* and *Crete*, they had under them, Presbyters or Elders, and Deacons, over which they had jurisdiction; and that the same likewise were in other churches, is plain from *St. Ignatius*, *Clemens Romanus*, *Irenaeus*, and *Eusebius's* history, and so down. Well, but the *Replier* says, *That Paul calls himself a Deacon; if then a Deacon were a proper officer to administer Water-Baptism, the Apostle, who was himself a Deacon, could have had no reason to decline it.* Now in answer to this, the *Replier* is to know, that the apostolic office contained all other inferior offices in it; *St. Peter*, though an Apostle, yet calls himself an Elder or Presbyter, *1 Pet. v. 1.* and so does *St. John*, *2 Ep. i.* Now though out of their great humility, they were pleased to assume to themselves the lower titles of the ministry, yet that did not denominate them to be in reality no

\* It is evident to all men reading holy scripture and ancient authors, that from the Apostles time, there have been these orders of ministers in Christ's church; Bishops, Priests, and Deacons. *Preface to Ordination, in the Liturgy of the Church of England.*

more than these titles expressed ; and therefore though *St. Paul* calls himself a Deacon, yet we know he was of an higher order than the seven Deacons mentioned in *Acts* vi. Now to these, among other things, it properly appertained to baptize ; and if any of the Apostles did this likewise, as *St. Paul* here did it, it was not inconsistent with their high office : Only we say, that these superior church-officers might employ themselves much more usefully, in governing, preaching, and making profelytes, and leave baptizing (which is reckoned one of the lowest ministries in the church) to the more inferior ecclesiastical officers, such as the Deacons were. Yet after all, in the place alledged, *1 Cor.* iii. 5. *St. Paul* doth by no means call himself a Deacon, as that signifies the lowest order of the ministry in the Christian church ; the context shews he meant simply a minister, or instrument under God in preaching the Gospel, which hath no immediate relation to the office of a Deacon in the church, as he words it, *ver.* 9. a worker together with God. The word Deacon, where it is not used technically, signifies only servant, *2 Cor.* xi. 16. and in this sense *Peter's* wife's mother is said to deaconize, (that is) to minister or provide things in the house necessary for the company, *Matt.* viii. 15. Some of the *Replier's* friends have abused this text, and made a church-deacon of her.

The next thing taken notice of by the *Replier* is, *That because we do not read in scripture, that any were baptized with water, in the name of the Father, Son, and Holy Ghost, therefore that Baptism which Christ instituted, Matt. xxviii. 19. could not be Water-Baptism.\** I had in the *Defence*, to obviate this, brought a quotation from *Dr. Samuel Clarke's* ser-

\* See what is said in the *Reply to the Protestant Flail*, about the form of Baptism, p. 24.



mon, which shewed, that to be baptized in the name of the Lord, (as in *Cornelius's* case) was an abbreviate way of speaking; nevertheless it was well known by all Christians, to signify baptizing in that form which our Saviour had appointed, (*viz.*) in the name of the Father, Son, and Holy Ghost; and wherever part of this form is expressed, the whole is always understood to be implied, &c. All the answer the *Replier* gives, (for he did not think fit to enter into the reasoning part of *Dr. Clarke's* words, which shew consequentially, that the form in the name of the Trinity must have been made use of) is, *That his reasoning can be of no force to him, because his discourse is grounded upon a supposition of Christ's having commanded Water-Baptism, which is the very point in debate, and remains unproved.* Here I think the *Replier* egregiously trifles, and argues (as they say) in a circle. For he says that Christ's commission could not be interpreted of Water-Baptism, because we do not read that ever it was administred in that form which Christ instituted, and then when we come and shew that it must have been administred in that form, he says we proceed upon a point in debate, and unproved. Let any reasonable man consider this. The *Replier* denies Water-Baptism because of the want of the form; if the form then can be proved to have been used, will it not follow that Water-Baptism must have been instituted, and so consequently administred? Had the *Replier* entered into the reasoning part of *Dr. Clarke*, and shewed it to have been inconsequential, he then possibly might have supported what he had affirmed; but since he did not, nor could upon a true foundation do it, it plainly proves (though he denies it, and I am afraid ever will do) that the institution of our Saviour must mean Water-Baptism, and no other.

But

But the *Replier* says further, p. 46. May not a person be endowed with the ordinary and extraordinary gifts of the Holy Ghost, without being baptized with water? was there any Baptism made use of in the communication of the extraordinary gifts of the Spirit at the day of Pentecost? had not Cornelius and his company received those gifts before Peter commanded them to be baptized? To which I answer, That both these instances respect extraordinary gifts, and not ordinary, which one would have thought he would likewise have taken in and proved from what he advanced. But to let this pass. The case of Cornelius has been considered before, and as to what relates to the Apostles, of their being baptized with the Holy Ghost without Water-Baptism, it is what the *Replier* has not yet proved: there is more reason to believe that they had it, than that they went without it; for it is plain from *John* ii. 22, 26. that our Saviour did baptize. Now as he instituted Baptism for an initiating rite into his religion, and as from these texts it seems probable that he practised it upon some in his life time, then who more likely subjects of it than his own disciples, who were to administer the same rite after he was gone? for if these disciples had not been baptized with water, might not the Jews have objected to them, that they had not received the same rite which they insisted on as absolutely necessary for others; and what answer they could have returned to this, if they had not themselves been baptized, I cannot see.

The next thing is about Christ's Baptism being an *unscriptural* term, and invented rather to amuse than any thing else, which was what I had said. To which the *Replier* answers, *Was it an amusement in John the Baptist to say, I indeed baptize you with water, but he (Christ) shall baptize you with the Holy Ghost; if John's Baptism be a scriptural term, and exactly correspondent with his words, I bap-*



tize you, how can Christ's Baptism, which as exactly corresponds with the words, I baptize you, be an unscriptural one? Now in reply to this, it is plain that the term *John's Baptism*, is recorded in several places of scripture, as *Matt. xxi. 25. Luke vii. 29. &c.* and therefore is an expression which conveys a true notion and idea of what is meant by it: but we never read a word there of Christ's Baptism, and therefore it must be an unscriptural term, which the *Replier* cannot deny. But suppose we allow him his unscriptural term, yet it is invented rather to amuse (because there is an ambiguity in it) than otherwise; for there are two Baptisms attributed to Christ, (*viz.*) Baptism with water, and Baptism with the Spirit: now when in general we mention this unscriptural term, it may convey a wrong idea, for as there is an ambiguity in it, we may not rightly judge which of the two Baptisms is meant by it.

In the next paragraph, the *Replier*, like a wary disputant, has left out a great part of that on which the argument is founded, as you may perceive by the following words; (now by what I have said here *I do not mean there are two Baptisms*) but notwithstanding I shall proceed to his reply, which is as follows: *If, says he, instead of making the doctrine of his church the standard of his sentiments, he had made the scriptures so, he might have seen that Baptism with water, and Baptism with the Spirit, are two Baptisms, not one. For John's Baptism was with water, but Christ's with the Holy Ghost; now if Baptism with water and Baptism with the Holy Ghost had not been two Baptisms, with what propriety could he have distinguished them? or if Christ's Baptism had been also with water, how could the Baptist have so appropriated that to himself? they are also alike distinguished in the Baptism of Cornelius.*

To which I answer, That if he had looked into any of our writers on the two sacraments, he might have seen what is ascribed to them is grounded on scripture, or has a direct analogy with it; for in all sacraments there is an outward sign and an inward thing signified by them: This is correspondent to the Jewish sacrament of circumcision, where by the outward sign, of cutting off the fore-skin, inward purity, or putting off the body of the sins of the flesh, was signified. Now if so, what absurdity is there in our sacrament of Baptism's bearing an analogy to circumcision, and of consisting of an outward visible sign, and an inward spiritual grace, as that did? Can God make no outward rites to shadow out or convey inward graces and privileges? Now if he can do this, and has done it in circumcision, why may not it be done likewise in Baptism? and that it is done, the many blessings and advantages ascribed to it (which I before mentioned) is abundant proof.

Well, but Baptism with water and Baptism with the Spirit are two Baptisms, and not one. They are so indeed, in the *Replier's* way of representing them. But are they two Baptisms either with respect to the author or the institution? If they had had two authors and two institutions, which they plainly had in the *Replier's* sense, (*viz.*) *John* and *Christ*, then they must have been two Baptisms; but this is not what can be said of that Water-Baptism which we are treating of, for this had only one author and one institution, and so is that one Baptism mentioned *Eph. iv. 5.* Well, but we ascribe two parts to this Baptism, (*viz.*) water and the Spirit\*, and then must it not be two Baptisms? That I think will not follow. For circumcision had two

\* Of the two parts of a sacrament, see *Newcome's Sermons on the Catechism*, Vol. II. p. 436.



parts, the circumcision of the outward flesh, and the circumcision of the inward spirit ; now that did not make it two circumcisions, for though it consisted of two parts, yet it was but one ordinance, and so is Baptism. Christ instituted this sacrament, and to the outward Baptism with water annexed to it an inward Baptism with the Spirit ; the water which outwardly washed away the filth of the flesh, did by a secret power and energy accompanying it by God's ordinance, wash away the filth of the soul, and purify it from all inward uncleanness : Now where lies the absurdity of this with respect to Baptism, which did not lie in the other with respect to circumcision ? But the *Replier* says, *If Christ's Baptism had been also with water, how could the Baptist have so appropriated that to himself ?* Now did the Baptist so appropriate that to himself as to exclude Christ from any such institution ? where does he read this ? *John* was the fore-runner of Christ, and as a fit emblem of the purity of that dispensation which was immediately to succeed, washed his proselytes with water : Now if Christ exalted that ceremony to an higher perfection, and annexed more and greater spiritual privileges than it had before, what incongruity is there in it ? Was there any thing so appropriated to former dispensations which Christ might not have made use of ? The Jews, as their Rabbies say, baptized all their proselytes ; was this then so appropriated to them, as that it should exclude *John* from doing of it ? I cannot say but this is a notable argument in the hands of the *Replier*. And as to what he says about *Cornelius*, I have shewn before that it was an extraordinary case, and consequently can never be made a precedent : He only had the Holy Ghost previous to his Baptism with water, whereas in other instances where nothing was extraordinary they went together ; and this does not shew that they were two Baptisms, but only that the

the inward thing signified went before the outward sign, which used to accompany one another.

In the next paragraph the *Replier* tells us, *That the Apostle Peter evidently shews that the Baptism which now saves is not one with Water-Baptism, when, 1 Pet. iii. 21. he calls the Baptism which saves, ~~known~~, the antitype to water, whereby Noah and his family were saved in the ark; he does not say as our translators have rendered it, the like figure whereunto, but the antitype thereto, or thing figured thereby. Water then was but the type or figure, but the Apostle attributes salvation to the antitype, telling us that it is not the putting away the filth of the flesh, but the answer of a good conscience. Now Water-Baptism cannot give the answer of a good conscience; it is the Baptism of the Spirit, for it is the Spirit that bears witness, for the Spirit is truth. Now in answer to this I observe first, That the words not and but do in scripture frequently signify not only, and likewise but also and principally, and so the not and but construed in this manner will be some help to the clearing of it. Thus Mark ix. 37. Whoso shall receive me, receiveth not me (only) but (also or principally) him that sent me. See likewise Gen. xlv. 8. and Exod. xix. 8. Now let us apply this rule to this text: where it is said, The like figure whereunto even Baptism does also now save us, not (only) the putting away the filth of the flesh, but (also and principally) the answer of a good conscience towards God. As the text appears in this view, the plain meaning of it is, That Baptism does not so much consist in putting away the filth of the flesh, as principally in the answer of a good conscience towards God; not so much in the outward washing with water, as in the inward effects which this washing by the secret operation of the Spirit produces upon the soul.*

This



This then being so, the next thing to be considered is the word ἀντίτυπον\*, antitype. Now the *Replier*, if I understand him right, would make this word signify something *contrary* to the type; and so water being the type, the answer of a good conscience must be the antitype, and consequently Baptism must consist in it. Now I wonder what authorities he has to support his sense of the word, for he brings none; and therefore you must resolve this interpretation into his own profound knowledge in the *Greek* tongue. But now a greater critic than he will tell him another sense of the word, for *Suidas* says, ἀντίτυπον, λαμβάνειν καὶ ἐπὶ ὁμοιότητι, the antitype is taken from likeness. The best glossaries say, that ἀντίτυπον is the same with τίς, an example, or a thing like. [Apud *Suicer*.] It is translated by *Beza*, *exemplar*, and by the *Vulgar*, *similis formæ*, an example, or, of the like form. It is used but once more in the *New Testament*, and it is in this sense, *Heb. ix. 24.* there it is said that *Christ is not entred into the holy places made with hands*, which are ἀντίτυπα τῶν ἀληθινῶν, *exemplar vero sacrario respondentens*, as *Beza* has it, or *exemplaria verorum*, as it is in the *Vulgar*. Now take the word antitype in this sense, and it voids the *Replier's* whole argument; for he would argue thus, That water being the type, and the answer of a good conscience the an-

\* Ἀντίτυπον, aliquid ab alio, seu contra aliud expressum, quomodo solent artifices quidam artem fusoriam exprimentes, vel sculptoriam, nacti imagunculam imprimere eam in argillam; vel sicut in typographica aliam materiam mollem, & tenacem formæ; cui postea infundentes plumbum, vel ejusmodi quiddam, eandem imaginem scitissime reddunt. *Hyperius in loc.*

Ἀντίτυπον significat figuram imagine sua præsignantem, quo sensu pii veteres, panem & vinum in eucharistia, vocant ἀντίτυπα corporis & sanguinis Christi; hoc autem loco significat ipsam veritatem, similitudine seu analogia quadam typo ac figuræ respondentem. *Gerh. in loc. in Leigh's Crit. Sæc. Vid. Beza in loc.*

See *Lesly of Water-Baptism*, Sect. 8.

titype, and there being no similitude or resemblance between them, but rather the contrary, the saving here referred to, could not be attributed to Water-Baptism, or the putting away the filth of the flesh, but to the answer of a good conscience. But now if the antitype here mentioned bears no such sense, nor contains any such dissimilitude or contrariety as the *Replier* would attribute to it, but rather the contrary, his argument I think will have no foundation to subsist on; and that it does not, let us consider what goes before. The whole comparison (says Dr. *Lightfoot*) preceding runs to this effect: The old world was disobedient to the Spirit of Christ preaching in the mouth of *Noah*, and therefore they perished: The Jews (whose state the scripture also calleth an old world) were disobedient to Christ's preaching by his Spirit in the mouth of his Apostles, and even visibly and audibly in his own person, therefore they must needs perish: But *Noah* and his family hearkened after God, and were saved, that is, preserved by water; even so doth Baptism which is now administered by water save, that is, preserve, as the antitype, similitude, or exemplar, of that figure. Here the cases you see run exactly parallel; *Noah* was saved by the ark in the water, we are saved by being baptized in the same element; there is no antitype here in the *Replier's* sense, but instead of that there is an exact copy and resemblance out of the other, agreeable to the meaning of the word, and so consequently the *Replier's* argument falls to the ground.

But the *Replier* says further, *That my notion is not only unscriptural, but absurd; for if Water-Baptism be an outward visible sign of the Baptism with the Spirit, how can they be one Baptism? are the sign and the thing signified, the figure and the thing figured, the representation and the thing represented, one and the same?* Now in answer to this, I say that  
though



though these are not the same, yet they constitute only one sacrament; and this I will illustrate and confirm by the Jewish sacrament of circumcision. Now it is plain that that consisted of an outward sign; and an inward thing signified; the outward sign was a cutting off the fore-skin, but the inward thing signified was the circumcision of the heart or spirit. See *Deut. x. 16*. Now though there were these two parts in this sacrament, yet the circumcision was but one; and though spiritual benefits were annexed to the outward sign, yet there were not two circumcisions, nor were the sign, and the thing signified, all one. Now this is just the same that I said of Baptism, which is as consistent of it, as what I have said here of circumcision; and yet the *Replier*, out of his superior judgment and penetration, runs riot upon it, and calls it profound nonsense; when whatever nonsense there is, he must take it to himself, as being all owing to his inattention or misunderstanding what a sacrament is.

And now since we are upon this text, I will add what may be observed on the word *ἐπαγγελία*, the answer of a good conscience contained in it. For the understanding whereof we are to know, that as it is a word borrowed from the civil law, so it is by the masters thereof interpreted to signify stipulation\*, whereby

\* As there was a stipulation made by the Jews just before their Baptism, *Exod. xix. 5*. *If ye will keep my covenant, &c.* the people answering, *ver. 8. All that the Lord has spoken we will do, &c.* And Moses returned the words of the people to the Lord, &c. And the Lord said, *ver. 10. Go and sanctify them, and let them wash their cloaths, (i. e.) their whole bodies.* And as the Jews did accordingly afterwards require of any that were to be profelyted, or entred as disciples to their religion, a stipulation to renounce idolatry (Mammon), and to believe in Jehovah. So the Christians required a like sort of stipulation of all whom they baptized: and being taught that all idolatry is offering to devils, they expressed it, *renouncing the devil and all his works, &c.* and to believe in the trinity. From whence it is probable, that St.

whereby between two persons, the one interrogating and the other answering, a contract was wont to be made. In process of time, (as words are often enlarged and contracted in their significations) what at first signified the whole act was also applied to that part of it which was made by him that answered, and is accordingly used also for sponson or promising. A notion which, if admitted here, (and there is no reason but it should) will determine Baptism to be a contract between God and man, God by his minister promising the assistance of his Spirit and heaven hereafter, as man to believe in God and to serve him, or as it is in the place I am now upon, the sponson or promise of a good conscience. Now this being the case here, it plainly shews, that as this place refers to Baptism, so it is a covenant between God and man, and that water is the outward sign by which we enter into it. Circumcision was the outward sign by which the Jews entred into covenant with God; they that were circumcised were entitled to all the privileges of the Abrahamic covenant, but if any were not circumcised, they were excluded from them. So Baptism is the same as to us: Now whoever is baptized with water, is entitled to all the privileges of the new or gospel covenant, and whoever is not, has no pretension to them; for as they are all founded on our entrance into covenant with God, and that Water-Baptism is the only mean by which this is now done, whoever therefore is not baptized, he is a stranger to the covenant, and having not performed the condition of it on his part, he has no reason to expect that God will vouchsafe to grant him any of those gra-

*Peter*, 1 Ep. iii. 21. calls Baptism *ἐπερώτημα*, the interrogation or stipulation of a good conscience, &c. *Dr. Wall's Introduction to Hist. of Inf. Bapt.* p. 59. *Archbishop Sharp's Sermon*. Vol. V. Sermon 7.



cious privileges on his part which they are entitled to who have this seal set to it. This I would desire the *Replier* to consider, for this is the reason why we tax him and his brethren with not being Christians\*: none will say that a man is a Jew that is not circumcised, and we say on the same footing that none is a Christian that is not baptized. The *Replier* owns the gospel to be a covenant, and says many good things of it: now as it is a covenant between God and man, as man is a visible creature consisting of a body as well as a soul, it seems to be very agreeable to reason, that both his entrance into, as well as his performance of it, should be by some visible and sensible marks and tokens. If man had no outward visible part, or did not live in a visible world, the thing might be otherwise suitable enough, but as this is not the case, it is most suitable to his circumstances that all transactions with him should be visible and external. If the Quakers are entered into covenant with God, and have at their entrance undertaken the performance of this covenant, I would fain know what marks or signs this is to be known by; for we do not read that ever a covenant was struck between these two parties without some sensible or visible token: even in the state of innocence, where religion was as much spiritual as now, even the continuance in it and the deprivation of it were notified and known by sensible signs, (*viz.*) the tree of life, and the tree of good and evil; and if we go to the Jewish dispensation, outward and visible circumcision was the token of it, *Gen. xvii.*

\* As we are not naturally men without birth, so neither are we Christian men in the eye of the church of God but by new birth; nor according to the manifest course of divine dispensation new born, but by that Baptism which both declareth and maketh us Christians. *Hooker's Eccles. Pol. Book V. Sect. 59. Archbishop Sharp's Serm. Vol. V. Serm. 7.*

Nay, I do not know of any covenant God made with man recorded in scripture, or one man with another, but there was something external to notify it. See *Gen. xxxi.* and *Josh. xxiv.* So that then I think it is plain that the *ἐκπύημα*, the answer of a good conscience, points out to us a covenant entered into at Baptism, of which water is the outward sign or seal (agreeable to other covenants that God has made with man, and one man with another). Now if so, as the Quakers say they are under this covenant, but have not that seal set to it which Christ has commanded should be set to it, we cannot, I think, help concluding, that they are no more Christians, than one born in a Jewish country would have been a Jew without circumcision.

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SECT,



## S E C T. V.

*Of Baptism with the Holy Ghost.*

I Had said in the *Defence*, p. 23, That we are to make a distinction between the extraordinary and ordinary gifts of the Holy Ghost, which the *Answerer* seems to confound; to which the *Replier* says, p. 50, that these terms are not scriptural, and yet he himself makes use of them in the *Reply*, p. 42; and indeed they are used by all divines that treat of the operations of the Spirit. By the schools the former are called *Gratiæ gratis datæ*, gifts freely given, such as the gift of tongues, working of miracles, &c. and the latter, *gratiæ gratum facientes*, graces making grateful, such as produce the returns of a good life, in faith, hope, charity, &c. In the scripture they are distinguished by *χαρίσματα* and *χάριτες*, the former being applied to the extraordinary, the latter to the ordinary, gifts of the Spirit; the one being commonly translated gifts, the other graces. Now in the very first words cited by the *Replier*, this distinction seems to be preserved, for, 1 Cor. xii. 4. it is said, *There are diversities of gifts, but the same Spirit* (*διαφόροις χαρίσματων*). Now what were these diversities of gifts, but the extraordinary operations of the Spirit treated of in this chapter? We do not find the ordinary operations of the Spirit treated of here, (which the *Replier* erroneously imagines) but whatever is said refers to the extraordinary. Well, but the *Replier* says, *That the gifts here enumerated, and with which whosoever is endowed, is said to be baptized by one Spirit into one body, are not only such peculiar or extraordinary gifts as working of miracles, speaking with tongues, &c. but also such ordinary or common gifts of the Spirit as all believers are endowed with,*  
viz.

*viz. wisdom, knowledge, and faith, which latter (which I think should be last) is a gift so common to all believers, that it is impossible for any man to be one without it; &c.*

Now the answer to this will depend on the true meaning of what the Apostle is treating of in this chapter; for if he be here treating of the extraordinary operations of the Spirit expressed by the word of wisdom, knowledge, faith, &c. ver. 8 and 9, then the *Baptism with one Spirit into one body* will be no other than that Baptism with the Holy Ghost with which the Apostles were baptized on the day of Pentecost, *Acts ii.* consequently therefore this sort of Baptism must be impertinently alledged, when it is made to extend to all believers in general, who were never baptized with the Holy Ghost in this sense, and to whom were vouchsafed only the ordinary graces of the Spirit.

Well, but are not wisdom, knowledge, and faith, particularly the last, which the *Replier* insists upon, ordinary operations or graces of the Spirit? and if these were given in this Baptism here treated of, will it not follow, that to be baptized with the Holy Ghost, is to be baptized into the ordinary as well as the extraordinary operations of the Spirit? I grant it would be so, if these were so to be understood; but then if *faith*, &c. here mentioned is not to be taken in the common notion of it, (*viz.*) for that *justifying faith* which we read of in the New Testament, but has another different acceptation, and is to be reckoned among the extraordinary operations of the Spirit, then the *Replier's* argument will have no force in it: And that it is so, I will give you the words of Dr. *Whitby* on the place.

“ That by faith here (says he) we are to understand  
 “ a miraculous faith enabling men to do things  
 “ most difficult, seems highly probable from these  
 “ words, *Though I have all faith so as to remove*



“ mountains, 1 Cor. xiii. 2. but chiefly I would  
 “ understand by it a peculiar *impulse* that came upon  
 “ them when any difficult matter was to be per-  
 “ formed, which inwardly assured them, God’s  
 “ power would assist them in the performance of  
 “ it; (see note on *James* v. 15.) whence it is often  
 “ mentioned as a preparatory disposition to the  
 “ working such miracles, and is sometimes styled  
 “ the *faith of God*, Mark xi. 22. sometimes *faith*  
 “ *without doubting*, Matt. xxi. 21. and so was a  
 “ pre-requisite to the casting out stubborn devils,  
 “ Matt. xvii. 20. and to the ensuing gifts of heal-  
 “ ing and working miracles; and hence perhaps  
 “ it is, that in the following enumeration of them,  
 “ ver. 28, 29, 30, we find no mention of it.”\*

Now as this faith, &c. are not any ordinary operations of the Spirit, (which the *Replier* brings them for) but such extraordinary ones as were peculiar to the Apostles and some of the primitive Christians, the Baptism consequently here referred to, could never be so extensive as he would make it to be; it could never be applied to all believers in general, nor be extended to all times and places; and therefore the argument drawn from *John’s* Baptism with the Holy Ghost, Matt. iii. and that of the Apostles, *Acts* ii. not being the same, must fall to the ground. For since there is no Baptism with the Holy Ghost in the New Testament but what refers to the extraordinary gifts of the Spirit, (yea and even this

\* Look what is said in Dr. *Whitby* likewise, of *wisdom* and *knowledge*, &c. which he makes to be extraordinary operations of the Spirit, the one signifying the gift of understanding mysteries, the other, the wisdom given to the Apostles to reveal the gospel to the world. See likewise a famous Sermon of Dr. *Hicks’s*, preached before the university of *Oxford*, and printed at the request of the vice-chancellor and several there, called, *The Spirit of Enthusiasm exorcis’d*; wherein all the extraordinary operations of the Spirit mentioned in this chapter are largely treated of, who gives the same interpretation of faith as above; and I advise the *Replier* for his edification to read it.

which

which the *Replier* has cited does so) whatever he has advanced on this head must go for nothing. The *Replier* has read Dr. *Bennet's Confutation of Quakerism*, by a quotation taken from this part of it, where he is treating of the Baptism of the Spirit. He has a whole chapter to shew that this text, of being baptized with the Spirit into one Body, means the extraordinary gifts of the Spirit. Why then (in the words of the *Reply to the Protestant Flail*) has he not made some answer to him, or taken some notice of these things that are urged against the Quakers way of reasoning on this head? To repeat and reprint what has so often been given them in answer, is needless; at least so long as these answers stand good and are un-replied to; and therefore till such time as he gives some answer to Dr. *Bennet's* book on this point, which he has so copiously handled, any poor endeavours of mine may justly be superseded.

The next thing, p. 52, which the *Replier* takes notice of, is about the fire in *John's* prophecy, *Matt. iii.* accompanying the Baptism with the Holy Ghost. He says the word fire, (which he knows not how to get rid of) mentioned by the Baptist, does not necessarily relate either to material fire or flaming appearances, but to the purifying virtues of the Spirit; and quotes *Malachi iii. 2, 3*; where the coming of the Messiah is compared to a refiner's fire, &c. with which he shall purify the sons of Levi, and purge them as gold and silver, &c. Now in answer to this, It is very plain that something like fire or a flaming appearance did accompany the Baptism with the Holy Ghost. For *John* prophesied, *Matt. iii.* that Christ would baptize with the Holy Ghost and with fire; and we find this prophecy truly fulfilled, *Acts ii. 3*, in those cloven tongues like as of fire which sat upon each of the Apostles. Now if there was no such thing as tongues as of fire, how



comes St. *Luke*, the writer of this history, to say so, and how comes he to record such a material circumstance? but if there was, let what significancy there will be in them, they must be, and always have been, taken for a verification and fulfilling of *John's* prophecy, which I find the *Replier* will never be persuaded of, let the thing be never so clear and demonstrative. Well, but what can he make of his citation from *Malachi*, pertinent to the case in hand? it is all allegorical, and what great matter is to be concluded from such figurative expressions? The prophet, in the chapter foregoing and some part of this chapter, is setting forth the corrupt state of the Jews, and the many sins they had committed, as idolatry, perjury, &c. and says, That when Christ came he would purge and purify them. Now all this, by the concurrence of several commentators, is to be taken in a threatening sense, as may be seen from *ver. 5.* to the end of the chapter. Now how is this applicable to the fire accompanying the Baptism with the Holy Ghost? Must purifying and refining and purging, wherever they relate to the Messiah in the Old Testament, be applied to a Baptism with the Spirit in the New? Christ's purifying and purging there, had relation to punishment. Judgments were to be sent upon such great offenders, that they might be refined by afflictions, and purged by them from their sins: Now how this is suitable to the fire accompanying the Baptism of the Holy Ghost, let any one judge.

But now to shew the *Replier* that there is something more significant in this fire than he imagines, I will give it him in the words of Dr. *Lightfoot*. It is easy to be resolved what *John* meaneth here by fire, *Matt. iii. 16.* seeing our Saviour himself has applied the other part of his speech to the coming down of the Holy Ghost on Pentecost-day, when  
we

we know he appeared in the visible shape of tongues of fire, *Acts* ii. Now Christ's baptizing in this manner with fire, was, *First*, That the giving of the Holy Ghost might fully answer the giving of the law both for time and manner; for both were given at Pentecost, and both in fire. *Secondly*, To express the various operations of the Holy Ghost, which are fitly resembled and represented by the effects of fire, as *1st*, to enlighten with knowledge, *2dly*, to enflame with zeal, *3dly*, to burn up corruption, *4thly*, to purify the nature, *5thly*, to turn man to its own qualification of sanctity, as fire maketh all things that it seizeth like itself. *Thirdly*, To strike terror into the hearts of men lest they should dispute the gospel, and to win reverence to the Holy Ghost for fear of the fire. *Fourthly*, Hereby was clearly and fully shewed the life and significancy of the sacrifices under the law, upon whom there came a fire from heaven, intimating that they are lively sacrifices and accepted, who are inflamed by the Holy Ghost from above.

But the *Replier* proceeds, and says, *That my attempt of restricting the prophecy of Joel to the effusion of the extraordinary gifts, carries with it a plain contradiction to my self; for I say in the Defence, p. 38, that this prophecy is uttered in the greatest latitude and most comprehensive words, and yet, p. 39. I say the extraordinary gifts of the Spirit are limited to a few.* These, it is true, are my words, but to make them the more consistent, they depend on a long argument, which the *Replier* has here mangled, or at least interrupted; there being above a page's distance between the words he has recited, to make what he calls a contradiction; and yet after all in my way of representation, *All* and a *Few* are not contradictory numbers. The case is this, The *Replier* in his *Answer* preceding his *Reply* had taken the word *Ye*, in *Matt.* iii. 11. to be of *universal*



extent, and to comprehend all *Judea* and *Jerusalem*, &c. and consequently, that they were all to be baptized with the Holy Ghost. Now in my *Defence* I had shewn that such a general expression was to be taken in a *qualified* sense, and had instanced in some other expressions of the like latitude, which were to be so understood; as *Acts* ii. 5. *Joel* ii. 28. and *John* iii. 26. and therefore I said, that though *John* had made use of a very extensive word (*viz.*) *You*, yet it was to be restrained to *some* only of every rank or condition of that nation, or perhaps there present; and to support what I had said, I instanced in that part of *Joel's* prophecy wherein the Spirit was to be poured out upon *all* flesh, and had observed, that though this comprehended all mankind to the end of the world, yet the extraordinary effects of it were only verified in a *few*, in the primitive times of Christianity. This in short is my argument upon which he would fix a contradiction. Now if this is not a true representation of the matter, and that the extraordinary effects of the Spirit were verified in far greater numbers, I would ask the *Replier* why he has not given us a detail of these great numbers that had such extraordinary gifts; for it is plain from *1 Cor.* xii. 29. that *all* were not Apostles, nor *all* prophets nor workers of miracles; nay, I think we have reason to believe from the nature of the thing, that *many* were not so: And since then no numbers in this particular are ascertained, we are certainly left to an indefinite latitude of expression; and since there does not appear to have been any urgent necessity for great numbers of prophets and workers of miracles, &c. I might very well call these a *few* with respect to the *rest* of Christians, \*without representing

\* But to let the *Replier* see some instances to what numbers *all*, or such a general expression may be restrained, let him consult

*senting the God of all truth as speaking to mankind in such terms as naturally convey an idea expressly contrary to his real intention.*

The *Replier* is to consider that the prophetic language is not always so exact as to be taken in the most extensive sense it is spoken : To give you only one instance, *Isaiah xl. 5.* It is there prophesied of our Saviour, *And the glory of the Lord shall be revealed, and all flesh shall see it together.* Now I would ask the *Replier* whether this be true in the same wide sense it is spoken ; now if not, then it must be restrained according as it appeared in fact ; for how very few of all mankind (which is the meaning here, as in *Joel's* prophecy of all flesh) ever beheld Christ at once ? Our Saviour, you know, never travelled out of *Judæa* : Now that country was but a spot of earth, and the inhabitants very few, when compared with all other countries and those that dwelt in them, and yet they were all the persons, except some few Gentiles, that could behold his glory or see him. And yet the prophet says that all flesh should do this together, or all at once. The short is, the prophets sometimes use general and hyperbolical expressions, which are verified in far less numbers than their strict and literal meaning imports. Now when this is so, is there a contradiction in the fulfilling of their prophecies ? and because *Joel's* prophecy, where the Spirit was to be poured out on all flesh, was verified (as it appeared in fact) with respect to the extraordinary gifts of the Spirit in a few of all ranks and conditions, there must a contradiction be fixed on the author of the *Defence* for saying so. The *Replier* has, I perceive, a singular judgment

sult these texts ; *Mark i. 37. and xvi. 15. Luke iii. 15. John iv. 29. Acts x. 12. 2 Kings xix. 11. 1 Chron. xiv. 17. Isa. lxvi. 18.*



in knowing when prophecies are exactly fulfilled.

But further, the *Replier* says, *That his understanding the prophecy of Joel in its full extent of the words, does not import any such matter as the Defender fancies, (viz.) that then every one under the gospel would be endowed with the Spirit of prophecy, and would have such prophetic dreams and visions as the prophets under the Old Testament had; for his argument herein is very fallacious, in that it would restrict and confine the general cause to some of its own particular effects; for prophecy, visions, and dreams here mentioned, are but some of the particular effects of the general pouring forth of the Spirit upon all, who, as the Apostle says, divideth to every man severally as he will.* Now in answer to this, I would ask the *Replier* what this general pouring forth of the Spirit was? whether we are to understand it in an unlimited or a restrained sense; if in an unlimited, then my conclusion is just, that every one would be endowed with an extraordinary measure of the Spirit, which would evidence itself in prophetic dreams and visions, yea and in all other extraordinary ways which the Apostles were famous for; for dreams and visions, by a figure (the part for the whole) are here put for all the extraordinary operations and gifts of the Spirit; and therefore when I instanced in these, I did not confine or limit the operations of the Spirit to them only; but my meaning was (and it may justly be inferred from what I said) that the extraordinary gifts of the Spirit would in one way or other be manifest in all Christians. But since nor from scripture nor from other early writings this does appear; this prophecy of *Joel* consequently cannot be understood in an unlimited sense. But now if it is not to be taken in an unlimited, it is sure to be taken in a restrained sense; and what will the meaning of it then be,

but that this pouring forth of the Spirit, would be in a greater measure and in more abundance than under any other preceding dispensation, and will be evident in greater and more miraculous effects, and likewise in a more conspicuous holiness of men's lives and conversations, an effect of the ordinary operations of the Spirit? And certainly in this sense it is to be understood, and in this sense it was verified and fulfilled, both as to miraculous effects in the first ages of Christianity, and as to all others; then, and even at this day.\*

I had said in the *Defence*, That if Joel's prophecy were to be understood in an unlimited sense, then the Holy Ghost would fall on all mankind without exception, as all Jews, Turks, and Infidels, to the end of the world: To which the *Replier* answers, *That this can be supposed so, and that the supposition may be supported by some texts of scripture, Acts x. 34, 35. God is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted with him. Isa. lxvi. 19. 1 Tim. ii. 4. John i. 9. and xvi. 8. and this remarkable prophecy of Joel.*

Now to this I answer, that these texts are only general declarations of God's goodness to all mankind, and his readiness to accept such as do their duty; but here is not one word of the unlimited gifts of his Holy Spirit to them all, except in this prophecy; which, as it had reference only to the times of the Gospel, so it was restrained to those only who profess the Gospel. For as to those that are without, thousands of them know nothing of the Holy Spirit, many of them know but little of a God, none of them a trinity of persons in the Godhead. Now how should they have that of which they have not heard, and how shall they

\* See Mr. Smith's *Preservative against Quakerism*, p. 55, &c.  
hear



hear without a preacher? If our Saviour's words are to be taken in a restrictive sense, as I think they are capable of it, then the having the Holy Spirit is only the effect of prayer; for he says, *Luke xi. 13. If ye being evil know how to give good gifts unto your children, how much more shall your heavenly father give the Holy Spirit to them that ask him?* Upon which Grotius says, *Ad hunc spiritum impetrandum præcipue directa est illa precandi formula.* Now if this is so, as those that are without know nothing of this Holy Spirit, so we may be sure they never pray for it: and if they never pray for it, how can they ever have it? for it is only *they that ask that shall receive, and they that seek that shall find.*

Besides, we find the Holy Spirit to be inseparable from Baptism, and generally a concomitant of it, as *Acts ii. 38. Repent and be baptized every one of you, and ye shall receive the gift of the Holy Ghost.* Now those that are without, we know, never receive Christian Baptism; and if it is annexed only to that, as we believe it is, then upon what grounds can they expect it?

This general pouring forth of the Spirit mentioned in this chapter, was only upon Christians, upon those that called on the name of the Lord, *Acts xi. 21.* and a Christian no man could be, as you may see, without Baptism; *ver. 41. And they that gladly received his word, were baptized.* Indeed, if we allow that this general pouring out of the Spirit extended to all mankind without exception, then I think it will follow, that they all with respect to their privileges here, and their reward hereafter, are equally objects of God's grace and favour. But if so, then I do not see what advantage it is to us, to be in covenant with God, and to have a federal right to all the blessings of the gospel, and the recompence annexed to them. The *Replier* owns the gospel to be a covenant; consequently all Christians

stians admitted into, and professing the Gospel, must be included in this *covenant*. Now where is the singular favour of this, if those that are without the *covenant*, are entitled to the same advantages of the *covenant* that they are who are within the *covenant*? The gift of the Holy Spirit is one of the great blessings which is annexed to this *covenant*. If this gift then is granted to all without exception, what availeth it to be a Christian, more than to be a Jew, a Turk, or an Infidel? The *Replier* thinks it to be a great derogation to his Sect, *not to be thought Christians*; now if by not being a Christian he is nevertheless entitled to the gift of the Spirit, promised to be poured forth in the gospel-times, what lessening is it either to him or his brethren?

Well, but are we, think we, upon a true and safe foundation, when we argue from God's general care and love to mankind, that all are equally objects of his favour? Now if so, how are we to understand St. Paul's words, *Rom. iii. 1. What advantage then has the Jew? or what profit is there in circumcision? much every way.* If the Jews had such great advantages by being in covenant with God, over and above what the Gentiles had, sure Christians are entitled (as being under a better covenant) to far greater privileges than any one else, among which the having the gift of the *Holy Spirit* is one of the chief. Jews, Turks, and Infidels, are certainly without the covenant: now how can they have any pretensions to the Holy Spirit, which is one of the special advantages of it? For we are told, *1 Cor. ii. 14. The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.*\* So that from hence we may conclude,

\* *ψυχικός ἐστὶν ὁ κατὰ σάρκα ἄνθρωπος*, &c. He is the natural man, who living after the flesh, has not his mind as yet illuminated by



conclude, though God extends his care to all mankind in general, yet they have not equal pretensions to his covenanted favour; for it is only in and through that covenant that God has made with us in Christ, that we are entitled to the Holy Spirit, which all others but Christians being strangers to, they have no pretensions to it; neither does the texts the *Replier* has brought prove that it will be given to them.

But further, I had said in the *Defence*, that if to be baptized with the Holy Ghost, signifies a being endowed with the gifts of the Holy Ghost, and that these were common to all true believers, that then it will follow, that the Apostles were baptized with the Holy Ghost in our Saviour's life-time. To which the *Replier* answers, p. 58. *The same also will follow, if to be baptized with the Holy Ghost had signified a being endowed with the extraordinary gifts of the Holy Ghost, not common to all believers, since it is certain the disciples had such gifts in our Saviour's life-time, as appears from Matt. x. 1, 8.*

To which I answer, that this is not directly replying to my argument; for since the Quakers say that the ordinary gifts of the Holy Ghost is a Baptism with the Holy Ghost, that tenet is overthrown by the disciples having the Holy Ghost before they were baptized with it. For there was no Baptism with the Holy Ghost (properly so called) till after Christ's ascension; and whatever measure any one had of it before, whether ordinary or extraordinary, they could not properly be said to be baptized with it. All the advances the *Replier* has made to set this aside have failed, yea even this of the

by the Spirit. St. Chrysost. apud Suicer. See likewise quotations there, from Suidas, Theodoret, Theophylact, &c. to the same purpose, all interpreting the natural man to be without the Spirit, and to have no more than the light of *reason*. See likewise Bishop Burnet, on the 18th article of the Church of England.

disciples

disciples having some extraordinary gifts of the Spirit before Christ's ascension, will do him no service : for we may be sure their having these was only a temporary privilege of some gifts in a certain measure, and not the Baptism with the Holy Ghost, and therefore they are not in all cases synonymous, for it is plain, even after our Saviour's resurrection, they as yet had not this kind of Baptism, because he tells them, *Acts* i. 5. they *should receive it not many days hence*. So that whatever gifts men had before, whether ordinary or extraordinary, they can never in the scripture-style (which the *Replier* is for inviolably sticking to, and which must be stuck to in this particular) be properly called the Baptism with the Holy Ghost.

SECT.



## S E C T. VI.

*Of Infant-Baptism.*

NOW the first thing relating to this matter, is about children's entering into, or being concluded under covenants. In the *Defence* I had said, That the descendants of *Abraham* had entered into covenant by circumcision, and produced two texts to support that assertion, (*viz.*) *Deut. v. 3.* and *xxix. 11, 12.* where it is said, *The Lord made not this covenant with our fathers, but with us, even with us, who are all of us alive this day:* where children must needs be comprehended, as being living members of that church. Likewise, *Ye all stand here this day, your little ones, your wives, &c. that thou shouldst enter into covenant with the Lord thy God.* These two texts the *Replier* has wholly passed over, as being of such glaring evidence against him, that he knew not how to reply to them. And then comes to remark upon a familiar illustration I had made use of, concerning children's being every day concluded under covenants, and says, *This may be done by descent and conveyances.* Again, *That the nature of the two covenants (the old and the new) makes a great alteration of them, the one being concerned about temporal, the other about spiritual things: so that though children might be concluded under one, yet it does not follow, that they should be concluded under the other.\** Now to this I answer, That as to covenants in general, I take them to be much of the same nature; for a covenant is only a contract between two parties: Now granting there were a natural incapacity to bar one of the parties contracting, at the time of entering into it; yet where it is

\* See Bishop *Stillingsfleet's Defence of Archbishop Laud*, p. 106. and Dr. *Whitby*, on *Matt. iii. 16.*

for his good, (as I had observed in the *Defence*, p. 45.) it notwithstanding became obligatory to him afterwards.\* Now if so, suppose the covenant was about worldly affairs, and of a civil nature, that did not invalidate it, but it remained firm and binding to the parties contracting; and whether it was by conveyance (which I think contains in it a contract) or otherwise, I see nothing to make the obligation void.

Well: *But the old covenant children entred into, was about temporal affairs, and the new covenant about spiritual; therefore though they might do the one, yet they cannot do the other.* Now let us suppose the nature of these two covenants were different, as the *Replier* alledges, yet that I think will make no alteration in the case: For what is there in a covenant respecting spiritual things, which is not in a covenant respecting temporal? Children at their Baptism stipulate to do such and such duties, and they are promised grace here and glory hereafter; and children at their circumcision of old promised to do the same duties, but only to have the inheritance of a pleasant land for their reward: Now where is the mighty difference in the two covenants, that should make children fit subjects to enter into the one, and not into the other? For if they were capable of contracting for an earthly inheritance, there seems to be no natural impediment to hinder them from contracting for an heavenly. If they can contract at all, as it is plain they may, they may contract for both, and the nature of the two covenants is no bar to the entrance into the one more than into the other.

Well: But will the *Replier* say, that the old covenant had no spiritual privileges annexed to it? Now if it had, as I shall make appear, then where

\* See *Hooker's Ecclesiastical Pol.* Book V. Sect. 64.



is the great unlikeness in the two covenants, that children should be barred from entering into the one and not into the other? To come therefore to the point. Did not circumcision, which was the seal of the old covenant, shadow out and prove a mean of obtaining the spiritual circumcision? and was not the earthly *Canaan* only a type and earnest of the heavenly? Of the former of these, to give you the words of a learned person, Circumcision (he says) was appointed to be a symbol of the inward or spiritual circumcision, the circumcision of the heart. Accordingly you read in the old law, of *circumcising the foreskin of the heart*, Deut. x. 16. and xxx. 6. Jer. iv. 4. and in the New Testament the Apostle speaks of the *circumcision of the heart in the Spirit*, Rom. ii. 29. and of *putting off the body of the sins of the flesh, by the circumcision of Christ*. Here observe why sin is called a body, because it is represented by the body or flesh in circumcision. When the flesh of the foreskin is cut off, the taking away of sin is signified; sin is as it were cut off by it: And in *ver. 13.* of this chapter, the Apostle speaks thus, *You, being dead in your sins and the circumcision of your flesh, hath he quickened*. Sin and the foreskin are here put together as the same, and it is plainly signified, that sin is to be taken away, when the foreskin is cut off. Circumcision then was designed as the symbol of a holy nation, a religious and virtuous people; and thence you read in the scripture, not only of the circumcision of the heart, but of the ears and lips, to denote the sanctity that was required in their words and converse, and indeed in their whole lives. [*Edwards's Survey of all the dispensations of Religion*, p. 141.]

As circumcision then, the seal and entrance into the old covenant, did shadow out and contain under it the spiritual circumcision, (*viz.*) the cutting off all sin, and being holy in all manner of conversation,

versation, so likewise did the earthly *Canaan* that of the heavenly : For though when God was establishing a covenant with the Jewish nation, a part of which was giving them the land of *Canaan* for an inheritance, it was not necessary that eternal rewards and punishments should then be explicitly proposed to them ; yet from the tenor of the promises made to their forefathers they might gather this, That under these carnal promises blessings of an higher nature were to be understood ; and so we find they did. *David* tells us, *Psal. xvi. 11. That in God's presence there is fulness of joy ;* and *Dan. xii. 2. That many that sleep in the dust shall awake, some to everlasting life, &c.* Nay, does not our Saviour say, *That God was the God of Abraham, Isaac, and Jacob, not being the God of the dead, but of the living.* Now the being the God of any person implies some great thing,\* and since these patriarchs did not receive any such distinguishing favours here, they must enjoy them hereafter. And thus the Apostle to the Hebrews argues, *chap. xi. ver. 13, 14, 16. These all died in faith, not having received the promises, but having seen them afar off ; and were persuaded of them and embraced them, and confessed that they were all strangers and pilgrims on the earth ; for they that say such things declare plainly that they seek a country : But now they desire a better country, that is an heavenly ; wherefore God is not ashamed to be called their God, for he hath prepared for them a city.* Here we find the meaning of God's being stiled their God, viz. the promising them a better country than *Canaan*, even a city not made with hands, eternal in the heavens : And to name no more, the same Apostle says, *ver. 26. That Moses esteemed the reproach of Christ greater riches than the treasures of Egypt, for he had respect to the recompense of reward.*

\* See Archbishop Tillotson's Sermon on this text.



That is, as Dr. *Whitby* observes, The reward here mentioned could not be temporal, for *Moses* came not into the land of *Canaan*; nor could he expect any greater blessing in that kind than he might have had in *Egypt*, he therefore must have some respect to some spiritual and heavenly recompense.

Now from what has been observed here, will any one say that the old covenant consisted only of temporal promises, but rather that under them very great spiritual ones were contained? consequently therefore there could be no such great dissimilitude in the two covenants, as the *Replier* groundlessly affirms, to bar children of either dispensation from coming under either of them; so that if children actually entered into the old covenant by circumcision (as has been made appear) there is no impediment from the nature of the covenant to admit them into the new by Baptism; which though it be an external rite, yet is as necessary under the Christian, as circumcision was under the Jewish, dispensation.

There is no body but will grant that this new covenant is far better than the old, as having many singular advantages and blessings which the other had not: But what then? must children who were entred into the old be excluded from entring into the new? One would think, the better the covenant, the more should be comprehended under it, and that God's goodness herein should be more signally displayed, and rather extended to the bringing all mankind into it, than shutting any the least out of it. For since there is no salvation in any other than Christ, *There being none other name given under heaven among men whereby we must be saved*, Acts iv. 12. and Water-Baptism, as has been proved against the *Replier*, being the only mean whereby we put on Christ, and are admitted into covenant with him, and have a federal rite to this salvation, methinks the individuals of all nations, old and

and young, great and little, should not only be lovingly accepted, but strongly and pathetically invited to come in, that Christ's house might be filled, and that his church might be enlarged to the borders of the whole earth.

The next thing that occurs is about the word μαθητεύω, which I had said signified to *disciple* or make disciples of all nations; and had cited Beza's translation, where it is rendred *discipulos facere*, make disciples; and had said our Saviour had expressed it after the same manner, *John iv. i. ποιῶν μαθητάς*, he made disciples. But here the *Replier* observes, *he has consulted a very good edition printed at London 1666, where the word μαθητεύω \* is rendered doceo; and that I had been guilty of a gross oversight, in ascribing to our Saviour an expression, &c. which was not his.* Now if the *Replier* had consulted Beza's note on the place, it puts this matter beyond contradiction: for there he finds fault with the *Vulgar* translation, and says that μαθητεύω in this place is not taken for a neuter-passive, to be a disciple, but for an *active*, as if you should say, *disciple*. And as to what the *Replier* says concerning the mistake about our Saviour, it matters very little whether Christ or the Pharisees are concerned in it. The term ποιῶν μαθητάς, he made disciples, is the thing under debate; which as it is the true sense of μαθητεύω, so it answers all I cited it for. We are to believe, I think, that the inspired writers were under the direction and influence of the Holy Spirit, in expressing things in proper terms and words. Now as ποιῶν μαθητάς is all one with μαθητεύω, we are to believe that to disciple, or make disciples, is the true rendering of it; and whether our Saviour said it, or the Pharisees, is all one.

\* This word may receive some light from a more common interpretation of it, as in *Matth. xxviii. 19.* and in other Christian writers cited in *Suicer's Lexicon*.



The *Replier* proceeds and says, *Admitting the text to be read as Beza renders it, what will it advantage his cause? Does not the making disciples (or scholars) necessarily include teaching? Does not himself say, that with regard to adult persons, p. 48, I won't dispute with the Answerer that the word μαθηταί may be rendered to teach, because such were capable subjects of being taught? Does he not, p. 50, tell us from Leigh's Critica Sacra, that μαθηταί signifies to instruct those who are to be made disciples: But notwithstanding these concessions, he draws back again, p. 48, and says; But however, in strict propriety, which is what I contend for, the meaning of it is to make disciples; which as it was formerly done of all ages, young as well as old, so it may still, agreeable to the institution of Christ, be preached by his followers.*

There are none that read this paragraph, but they may see what an odd representation the *Replier* has made of this matter, how he goes backward and forward for two pages in the words of the *Defence*, to make this single word μαθηταί \* suit his own purpose: for who ever denied that it signified in one sense, *to teach*, (*viz.* persons of grown years) but is that all the senses it is capable of? If to make disciples be another sense of it, as that is the proper rendering of it in this place, as has been made appear beyond the *Replier's* skill to answer; so he may well by his tergiversation amuse an ignorant, but he will never satisfy a sensible reader. Well, but why has he brought in the word *scholar* in this place? Neither the scripture nor I had expressed this matter in so general and loose a manner, why then must this word be mentioned, which is not suitable to the case in hand? only indeed because he thinks teaching belongs to it: But he is to con-

\* See *Lessy of Water-Baptism*, Sect. 6.

sider, that *disciple* (in the scripture sense) and *scholar* are not synonymous; for one may be a disciple and not a scholar, and a scholar but not a disciple; for those little children, † τὰ βρέφη, *Luke* xviii. 15. that were brought to Christ were *disciples*, and yet not of age to be scholars; and one may be a scholar, and not know any thing of Christ's Religion, and so not a disciple.

Again, the *Replier* says, *With what propriety of speech the Defender can apply the term make disciples to subjects incapable of being taught, I know not; to me there seems to be such a flat contradiction in the terms, as cannot be reconciled.* Here the *Replier* commits again the same blunder he did before, in fixing his contradictions where there are none, which would make one think he did not know what a contradiction is. For have I not just now shewn him, that there may be an untaught disciple (from both *Beza* and *Lightfoot*) as well as a taught one? Now how he will make a contradiction of this, is beyond any body's sagacity but his own. Mr. *Lestly* says to this purpose: *As a child is admitted into school before it be taught, so children may be admitted into the pale of the church, and be made disciples by Baptism before they be taught; which shews the meaning of these two words, μαθησίν and διδάσκω, to disciple and teach, to be different: because in persons adult, teaching must go before discipling, yet in children (who are within the covenant, as of the law, to be admitted at eight days old by circumcision, so under the gospel by Baptism) discipling goes before teaching, and that discipling is only by Baptism.*

† *Beza* and *Leigh* in *Crit. Sac.* say, that these children were infants or sucking babes. And *Lightfoot*, Adduxerunt è creditibus infantes suos, ut peculiari recognitione Christus eos in discipulatum suum cooptaret, ac pro suis sua consignaret benedictione. *Matth.* xviii. See likewise his *Harmony*, p. 51. and *Beza* on *Mark* x. 16.



Now if the case be so, then the discipling all nations will comprehend children as well as others; they will not be excluded more than grown persons; and therefore their not being capable of being taught, is no argument against their discipleship. For the Jewish children were admitted disciples and into covenant with God by circumcision, when they were equally incapable of being taught, as Christian children now are; and so likewise the children of proselytes to the Jewish church were admitted into the same covenant along with their parents by circumcision and Baptism. This latter the *Replier* requires the proof of a good author for, and he may see store in the margin.\*

Now as the matter stands thus, since the *Replier* is for shutting out the children of Christians from the covenant of Baptism, and for making their case not parallel with those of the Jewish church, he must give some substantial reason for what he says in this particular, which I think he has not yet done. He says indeed, that in our Saviour's commission to baptize, a limitation is expressed, which evidently restricts the general term *all nations*, to subjects capable of being taught, or made disciples, of which infants are not; and then goes to my derivation of μαθητεύω from μαθητής, which signifies a *disciple*, and that from μαθήσκω to *learn*; which sense of the word, says he, must suppose subjects capable of learning, and consequently is exclusive of infants, who have not that capacity.

Now in answer to this I would ask the *Replier*, whether all *derivatives* bear the same sense that their *root* does? and if not, as may be shewn in abun-

\* *Lightfoot's Harm. Acts ii. Wall's Hist. Inf. Bapt. Introduc. p. 45. Whitby's Additional Annotat. to Matth. xxviii. 19. p. 21. Ainsworth on Gen. xvii. 12.*

dance of instances, and was proved in the word βαπτίζω, then μαθητεύω being ultimately derived from μαθήσκω, may have a different meaning from it, as indeed it has; for μαθητεύω, to disciple, is a verb active, and has an entire relation to the Apostles, and not to the nations. The word is the only word in the commission in the imperative mood; and therefore what relation can it have to any thing but the Apostles using all their endeavours to disciple all nations? There is nothing of learning so much as implied on the Apostles part, to whom the word wholly belongs: they had a thorough knowledge of every thing by inspiration. How the *Replier* comes to think then, that to learn must be in the commission which was to be executed by the Apostles, none but one of his great penetration can find out. In this commission there are two parties concerned, the Baptizer and the Baptized; the one an agent one may say, and the other a patient: Now the *Replier* is for applying the patient's part to the agent; and because the patient when he came of age was to be learn'd, by an unnatural sort of logic he infers that the agent was to learn too. But of this sort of reasoning I doubt not but all modest men will be ashamed.

The *Replier* proceeds and takes notice of my saying that if μαθητεύω be render'd *teaching*, and διδάσκω *teaching*, then there will be a tautology in the commission; and indeed I think there will, and so thought Dr. Wall and Mr. Lesly too. But to this he replies, *That the repetition of the word in this place has no tautology in it, since the word teach in the former part relates only to the persons to be taught, viz. all nations; but the word teach in the latter part hath a quite different relation, viz. all things, &c. which clears the text of tautology.* Now to this I answer, that it is true indeed, that there are two things here, viz. the object, *all nations*, and the subject-matter, *all*



*all things*, of which teaching is predicated ; but how these are separated in the act of teaching, I leave the *Replier* to prove : For when a man is taught, must he not be taught something ? Is there any such thing as teaching in the abstract ? Now if not, then how can nations be taught, and taught all things, without a needless repetition of the word *taught* ? When a child goes to school, if one should say he was taught, and then taught his letters, would not this be a gross tautology ? for how could he be taught without relation to the subject-matter of his teaching, *viz.* his letters ? for there is so necessary a connection between these two, that whenever they are separated, as here the *Replier* does, there must of necessity be a needless repetition, and so a *tautology*.

But farther : the *Replier*, after having repeated our Saviour's commission to baptize, says, *Let me now query with the Defender, Does not the word them after teaching relate to the very same antecedent as the word them after baptizing ? Does not himself admit that the word διδασκαλίας without doubt signifies teaching, and consequently that the them after teaching cannot be applied to infants ? By what rule of speech then can be apply the former them after baptizing to infants ? or will he make the antecedent all nations, to which the relative them equally refers, to include or exclude infants, according as he shall find it subservient to his purpose ?* Now in answer to this I say, (as I observed before) that infants may be baptized, or made disciples, without or before teaching, and therefore teaching must be subsequent to that, when they come to be capable of it : consequently therefore the relative *them* with respect to teaching is to be taken in a more restrained sense, than the relative *them* with respect to baptizing ; for if baptizing had respect to all people old and young, and teaching had not, (as has been before shewn) then the *them* with

with relation to both will not be equally extensive. Suppose God had given out his commission to Abraham in the same terms with those here, "Go, disciple or proselyte all your children and servants, circumcising them, and teaching them to observe all things I have commanded you;" would you imagine that teaching would have been of the same extent as circumcising? for as children were to be circumcised and not taught, the relative *them* could not be of so extensive a nature with respect to teaching, as to circumcision. So we say the same here: When Christ bids his Apostles *Go disciple all nations, baptizing them, teaching them all things, &c.* the children of the nations, who had been wont to have been made proselytes, would not have come under the term *teaching*, as not being as yet capable of it: consequently therefore the relative *them* respecting this, would have been more restrictive than the relative *them* respecting baptizing. Indeed, if we look into the New Testament, we shall find the teaching previous to Baptism to be but small; for must it not have been so in the Eunuch, *Acts* viii. who was baptized soon after *Philip* accosted him? Must it not have been so in the Jailer, *Acts* xvi. who was baptized not long after *St. Paul's* coming out of the prison? And must it not have been so in *Lydia*, *Acts* xvi. who only attended to one sermon of that Apostle? For indeed it was not consistent with the Apostles short stay, and hasty removals, to spend long time in instructing their catechumens; and therefore all that they required of them seems to have been faith in Christ, which if they professed, they were immediately baptized: So that the teaching part must in a greater degree have been then successive to Baptism. And so it seems indeed to have been made in our Saviour's commission: For it does not say, in the true import of the words, *Go teach all nations, baptizing them*; but *Go disciple*  
ple



*ple* all nations, baptizing and teaching them. Teaching then in the commission is made subsequent to baptizing. Now as baptizing was more extensive than teaching, the one including both infants and aged, and the other not, the relative *them* here respecting baptizing and teaching cannot be of equal extent with relation to both.

The next thing is the texts relating to whole households being baptized, which I had said (with some addition) were left us as precedents of the Apostles practice every where. To which the *Replier* answers, *How could these texts be precedents for Infant-Baptism, which are not sufficient to prove that any infants at all were baptized?* Now in reply to this I say in Dr. *Lightfoot's* words, That the stress of the business lies not in this, whether it can be proved that there were infants in those families where it is recorded that whole households were baptized; but the case is this, That in all families whatsoever, were there never so many infants, they were all baptized when their parents were baptized. This was the constant custom among the Jews, for admission of proselytes; and the New Testament gives so little evidence of the alteration of this custom at these first Baptisms under the gospel, that it plainly on the contrary shews the continuance of it, when it speaks of the Apostles baptizing whole households.

The next text under debate is that of 1 Cor. vii. 14. where it is said, *That the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now are they holy.* All the reply that my adversary gave in his answer was this: That this text seems to make against me, for if their children were holy, why should they be baptized? To which I replied, That the Apostle was there arguing the right that children had to Baptism, who were descended

scended but of one Christian parent, and that it was upon the account of their Baptism they were called *holy*. But to this the *Replier* says, (leaving his former argument) That the Apostle does not there speak one word concerning Baptism, nor the right of any thereto, but purely of the duties of husbands and wives toward each other, &c. Now in answer to this, though I grant the Apostle does not in exprefs terms mention Baptism in this place, yet from these expressions, *holy* and *unclean*, *Baptism* or no *Baptism* may be naturally and evidently inferred: For if *holy* did usually denote such as were within the covenant, and *unclean* those that were without it, then consequently their undergoing the sacrament of initiation, or not undergoing it, may be hence truly concluded. Now Baptism we know is the sacrament of initiation into the Christian covenant: if then such as entred into this covenant are called *holy*, and such as did not are called *unclean*, then I think it will follow, that to be *holy* and be *baptized* is all one, and to be *unclean* and *unbaptized* are the same.

Now that these expressions are in this sense taken in scripture, seems to be very plain; for we read, *Isaiab. lii. 1*, of *Jerusalem* being called a *holy* city, and that the *uncircumcised* and the *unclean* (*ἀπεὶρμυτοι καὶ ἀκάθαρτοι*) shall not enter into it. The *uncircumcised* and the *unclean* you see are all one, (for these are synonymous expressions) and who were these but the Gentiles, who were without the Jewish covenant, and for that reason were reckoned unclean? The same notion we have of *unclean* in the New Testament; for in *St. Peter's* vision, *Acts x. 28*, he says that God had shewed him to call no man common or *unclean* (*ἀκάθαρτος*). Now the being unclean had respect to the same Gentiles only, for whose going in to them he here makes an apology. Well then, this being so, let us see what is the scripture notion of



of being holy, and to whom *it* is applied. Now *Nebem.* ii. 20. The Jews are said to be *θελοι διε καθαροι*, and this is explained by St. *Peter*, 1 Ep. ii. 9. by calling them *ἱερος λαος*, a *holy* nation. I would know then why is this epithet of holy applied to them, but only that they were God's peculiar people, and had a covenanted relation by circumcision to him, which denominated them such? (See Dr. *Whitby* in loc.)

This then being the case, when the Apostle speaks of some children being *holy*, and some *unclean*, the most natural construction that can be put on his words is, that some were baptized, and being in covenant with God on that account, they were federally *holy*: as on the contrary, they that were not so, were in the same state as the Gentiles of old or unbelievers now, and consequently *unclean*. Hence we find, *Josh.* v. 4. that his circumcising the sons of *Israel*, is called *περιτομένην*, he cleansed them, plainly shewing, that before that circumcision they were *unclean*, as the nation of the Jews after their circumcision are called, *Ezra* ix. 2. *σπέρμα ἁγιον*, a *holy* seed. Now from what has been said here, it will help us to understand what is the meaning of children being either *unclean* or *holy*. For by *unclean*, agreeable to the scripture notion, must be meant children of heathens, and so unbaptized; and by *holy*, children of Christians, and so baptized; for *unclean* and *holy* (as has been shewn) had respect to such as were without or within the covenant, such as were not, and such as were circumcised. Now when the Apostle uses these terms or phrases in use among the Jews, and here applies them to Christians, (*mutatis mutandis*) they must have the same meaning, and signify those that were not, and those that were baptized. And hence, says Dr. *Wall*, the scriptures of the New Testament do call the baptized Christians, the *saints*, the *holy*, the *sanctified* in

Christ Jesus, and say, That the church is *sanctified* with the *washing of water*, Rom. i. 7. 1 Cor. i. 2.—vii. 14. Eph. v. 26. And it will appear by many quotations from the ancient Christians, that there is nothing more common with them, than to call *Baptism* by the name of *sanctification*, and to say *sanctified* or *holy* instead of *baptized*; and to give persons, while they are *unbaptized*, the name of *unclean*.

Now the argument for Infant-Baptism drawn from hence, runs thus, If the holy seed among the Jews were circumcised and made federally holy, by receiving the sign of the covenant, and being admitted into the number of God's holy people, because they were born in sanctity, or were seminally holy, (for the root being holy, so are the branches also) then by like reason the seed of Christians ought to be admitted to Baptism, and receive the sign of the Christian covenant, the laver of regeneration, and so be entred into the society of the Christian church.\*

In answer to what I had said before on this text, the *Replier* remarks, (and it is a very notable one) that the *Defender's* notions of Infant-Baptism have so perverted his optics, that wheresoever he sees the words *children* and *holy*, he presently thinks it concerns Infant-Baptism, though neither text nor context speak a tittle concerning it. Now had the *Replier* but adverted to what I had said in the *Defence*, and the references there made to Dr. *Hammond* and Dr. *Wall*, he might have seen, if both his bodily and intellectual eyes are not under a gross suffusion, that the terms there used had respect to Baptism. But as there are none so blind as those that will not see, so it is a plain indication, that the

\* See *Wheatly on the Common-Prayer*, 8vo Edit. p. 344. *Tertullian de anima*, c. 39, 40. *Wall's Hist. Inf. Bapt.* passim.



*Replier* did not know how to answer, but by denying the whole argument. One would have thought, that as he professes to be so great a scripturist, he would in *his* way have accounted for the terms *unclean* and *holy*, and have shewn that I had been mistaken in the application of them, and that they had meant something else than as I have explained them; but as he has not done that, he has either betrayed his gross ignorance, or his unconquerable prejudice.

The next text to prove Infant-Baptism, is *Matt. xix. 14.* *Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven.* Now to what the *Answerer* had said (who had left out the main part of the argument) I had replied, That children no doubt are subjects of Christ's heavenly kingdom, but their title to it is not grounded on their bare being children, for as such, *they being conceived and born in sin*, they are objects of God's wrath; (the *Replier* like a wary disputant has left out what should qualify this which is) but then indeed when they are entred into covenant with God, which is done by Baptism, all this is done away; and if they perform their part of the covenant, they shall be entitled to the kingdom of heaven. To which my adversary replies, That it is the innocency and humility of little children that Christ recommends to his disciples, (though innocency is not in the words) as an example and pattern of a truly converted state, and cites *Matt. xviii. 2, 3, 4.*

To which I answer, That the verses cited do plainly shew that we are to imitate little children in their humility: But what then? are children when they come into the world void of all guilt? \* for

\* Gen. vi. 5. Job xiv. 4. Rom. iii. 10, 11, 12. and v. 14. See Dr. Deslaune's Serm. and Dr. Edwards's treatise of original sin.

does not *David* say, *Psalms* li. 5. *Behold I was shapen in iniquity, and in sin did my mother conceive me?* Now whilst they are under guilt, they must be obnoxious to wrath. For if they be considered with relation to *Adam's* fall and the curse of death, which passed upon *them* as well as the rest of his posterity, they may properly be stiled children of wrath, as being under the sentence of condemnation, and partaking of the effects of his wrath, whether the text *Eph.* ii. 3. is intended of young children or not. This I think may sufficiently vindicate what is said in the *Defence*, with respect to their natural state, as being descendants of *Adam*. But then indeed I must own, when Christ invited *little children to come unto him*, and pronounced *of such is the kingdom of God*, he viewed them in another prospect. He then looked on them as free from actual sin, and undisturbed by the passions of ambition, envy, hatred, and the like, which make great havock in societies; and so upon that account they became truly qualified to enter into, and become fit subjects of, his kingdom. Now this does not contradict or interfere with what was said before, concerning children's being objects of wrath; for suppose Christ had said of his first disciples (leaving out *Judas*) as he did of *Natbanael*; *Behold Israelites indeed in whom is no guile, of such is the kingdom of heaven*; would there be any contradiction in this, to what is taught elsewhere in scripture, that these Israelites indeed as well as all other Jews and Gentiles, were concluded under sin, and the whole world was *under the curse*, subject to the judgment of God, or in the words of *St. Paul*, children of wrath? No certainly. Opposite things may be attributed to the same subject in different respects, as we are bid *to be children in malice*, *1 Cor.* xiv. 20. so we are forbid in the same text, *To be like children in understanding*,



and to be no more children tossed to and fro, and carried about with every wind of doctrine, &c.

This then I think being made clear, I would ask the *Replier* what notable argument he has brought, to shew that Infant-Baptism may not be concluded from this text; *Of such is the kingdom of God?* None that I see, and therefore a rational account of this passage I think will not a little help to set it in a true light. Now we may conceive the pious parents, believing Christ to be a prophet, were desirous that he would recommend their babes to God's especial blessing by his prayers. His disciples thought it derogated from the dignity of his office, and the authority of his doctrine, that children incapable of knowing what their master did or said, should be presented to him; so far they were like our Anabaptists: But Christ was of another mind, and his decision ought to be a rule to the church for ever. *Suffer little children to come unto me and forbid them not*—Suffer their parents to present them to me; though they be incapable of understanding what we are about, yet they are capable of receiving God's spiritual benefits, of being put under the wings of the divine presence, of being committed to the special guidance and direction of the Holy Spirit, as they shall grow up; there is no hindrance on their part to their being entitled to the privileges of the new covenant I now preach. (Thus the *Gemar. Babel. in Cérith. c. 1. apud Seld. de Syn. 1. 3. Profelytum minorem baptizare solent, in professione domus judicii vel parentum si præsentes essent. Itaque? etiam, nam hoc ei satis profecit, i. e. in commodum ejus cedit.*) For of such is the kingdom of heaven: Like them should all the members of my church be, in simplicity, and innocency, and docility; and as such, they are proper objects of my concern, and favour, and prayers; and as the piety and belief of their parents are acceptable to me, their

their age doth not hinder prayers from profiting them: The living and rational soul doth animate infants as well as grown men, though it doth not manifest itself in its operations upon infants. It is not a new soul that is infused into grown men, but the soul they were born with gradually exerts itself with the improvement of their natural faculties. In like manner the Holy Spirit, bestowed in Baptism for the regeneration of infants, begins actually to shew itself on those that have been dedicated to God, and thereby become candidates for his sanctification and the salvation of Christ, as they ripen in years and knowledge, and attendance in things that belong to salvation.

We do not know, but that after this these children might be baptized, which may also be understood by the words *Come unto me*, which is a word for proselytism, \* and therefore none ought to object against it, because water was so near; for it appears from *ver. 1.* they were not far from *Jordan*: and when he went from the place where these children were presented to him, (which he went from as soon as he had blessed them) he went towards *Jericho*, keeping *Jordan* on his right hand, where probably he baptized; at least it should seem so from the figurative expression taken from Baptism, by which he describes his approaching passion: It was Christ's custom to borrow his figures of discourse from things in life he was conversant with, and apply them to higher matters; and thus he answered the request made by the mother of *Zebedee's* children; *Are you able to be baptized with the Baptism that I am to be baptized with?* Matt. xx. 22. The transition of thought was easy, from Baptism in water to Baptism in sorrows and afflictions.

\* See Matt. xi. 28. John iii. 26. and v. 40. with more, in *Walker, of Infant-Baptism.*



Well : But suppose these children we are here treating of to have been objects of God's wrath, as in one sense they certainly were, has not the merits and satisfaction of Christ taken away all sin, and restored us all to God's favour ? no doubt of it : but then these are not absolute, but to be considered under some limitations ; for though there be no sin but what is forgiven on Christ's account, yet his merits and satisfaction are not extended to all alike : for as there is a covenant of great favour and mercy made by God in Christ with us, it is only by being admitted into and performing the conditions of it, that we are absolutely intitled to the blessings of it. We do not know how God will deal with them that are without, and how far Christ's merits will be applied to them, and whether they will be entitled to any share of them or not ; and therefore from God's goodness and mercy to mankind in general, to pronounce any thing certain in this kind, as it is going beyond our rule, so it is *to be wise above what is written*. God has made a covenant with us, and Water-Baptism is the rite of admission into that covenant ; and whoever undergoes that, and performs the conditions then stipulated, we may with safety pronounce, *that of such is the kingdom of heaven* ; but of all others, as God has not revealed to us what he will do with them, (though we hope the best from him) so it must be great rashness and arrogance to define any thing categorically or positively about them.

In the *Defence* I had said, That till such time as children are entered into the new covenant, which is to be done by Water-Baptism, whatever mean thoughts the *Answerer* has of it, they have no title to heaven, but by God's unlimited prerogative and mercy, which it is infinite presumption in any one to trust to, where there is an instituted means to ascertain it to them. To which my adversary replies,  
*That*

That it is great presumption to restrict the unlimited mercy of God to a ceremonial performance, which has not yet been proved to be a gospel-institution; and then from some texts tells us of God's unlimited mercy, *Rom. xi. 19. 1 Tim. ii. 4, 6. John i. 19.* To which I answer, That the *Replier* has not larger notions of God's mercy than I have, and never should have restrained it to a ceremonial rite, such as Baptism is, if it had not been a divinely instituted means, to have ascertained this mercy to us. God certainly may limit his mercies to certain conditions, and may make the performance of these conditions the necessary means of being entitled to them. Now if Baptism in the ordinary way be the only means to this end, it is great presumption in any one who neglects or despises it, to expect any favour or mercy from God. The Jewish *circumcision* was only a ceremonial performance, yet it was by undergoing That, that the Jews were entitled to God's blessings. If the Jews had neglected or despised this, would God's unlimited mercy have been extended to them? no surely. The same then may be said of Baptism: For Christ instituted this as the means of conveying his blessings to us, and though it may be thought by some to be a mean, low, and unnecessary ordinance, yet it is the channel through which they must pass; and therefore though God would have all to be saved, yet if they will not when it is in their power make use of the means he has appointed for that end, if they shall wilfully neglect or despise them, can they expect any favour or mercy from him? can they hope either for grace here, or glory hereafter?

But the *Replier* says, That I have recourse to my old topic of *majority*, p. 56. and that I tell him that whatever the *Quakers* think, I am confident that all *Christians* are of opinion, that *Water-Baptism* is necessary (*necessitate præcepti*) to enter into the kingdom of



heaven. Now what the *Replier* says here is a mistake; for it is not *majority*, but *universality*, I contend for. And certainly where there is universality for any practice, they must be proud, self-opiniative, if not contentious people, that would oppose or contradict it. It is a maxim somewhere laid down by *Aristotle*, That what some believe may be credible, what several believe may be probable, but what all believe is certainly true. Now the whole \* Catholic Church from the beginning has always held Water-Baptism necessary, till a particular sect of late has risen up and opposed it. Now will it not, agreeable to the maxim aforesaid, be deem'd a practice indispensibly necessary, since it has had such an undisputed universality to confirm it. *Vincentius Lirinensis* tells us, That such traditions as were observed *semper, ubique, & ab omnibus*, were held to be Catholic and Apostolical. Now this practice of Water-Baptism has all these marks attending it: it has been observed always, every where, and by all Christians. Now is not here a good foundation for the necessity of it, when the whole world of Christians have agreed in the practice of it, which we may imagine they never would have done, if they thought it could ever have been dispensed with.

The next thing the *Replier* says is this: *Will not the church of Rome in the case of transubstantiation ask (like as the Defender does in the case of Water-Baptism) whether the sense of a text, that had been expounded of transubstantiation by the whole Christian church for 1500 years, is not to be preferred to the sense which a few moderns at the Reformation did put upon it?* To which I answer, That the cases are not parallel; for the Christian church from the A-

\* Hoc ecclesia semper habuit, semper tenuit, hoc à majorum fide recepit. *St. Aug.*

Hoc prædicat ecclesia catholica ubique diffusa. *St. Chrysost.*  
*apud Laud's Conser.*

postles times always practised Water-Baptism, but the said church did not always believe *transubstantiation*. Our *Replier* here betrays his great ignorance in the Popish controversy, and would make one believe that the whole Christian church from the beginning held *transubstantiation*, which is most false, and the learned writers of our church have manifestly proved it to be so.\* For as the learned Mr. *Wharton* observes (*Pref. to the Celibacy of the Clergy*) There are among the errors and corruptions of the church of *Rome*, such as have neither foundation nor shew of antiquity; but are the mere invention of latter, ignorant, and barbarous ages: Others that obtained, not indeed in the antient church, but arose from the degeneracy of some belief, or corruption of some practice received and used by the antient Christians. Of the first sort are *transubstantiation*, half-communion, supremacy of the pope, worship of images, &c. Now if *transubstantiation* was but a novel or late invention, many ages from the first practice of Water-Baptism, with what assurance can the *Replier* with respect to time make them parallel? If the one is a modern doctrine, and the other a practice as antient as Christ's church, the *Replier's* calculation of times will be wonderful, if he can reduce these to an exact correspondence and agreement. I dare say the *Replier* is no great chronologer.

The next text to be considered in favour of Infant-Baptism is *John* iii. 5. *Except any one be born of water and the Spirit, he cannot enter into the kingdom of God.* This text is pretty largely treated of by Dr. *Bennet* in his *Confutation of Quakerism*, p. 272. but where has his reasoning on it ever been answered? Now in the *Defence* I had said, that this

\* See Bishop *Cofins's Hist.* and Archbishop *Tillotson's Discourse of Transubstantiation.*



text had been expounded of Baptism by all the writers that had mentioned it before the year 1500, and by a great majority of moderns; which universal consent before that time, and a great majority since, should methinks preponderate against *Calvin* and one *Claridge* here produced to the contrary, and should be an exceeding good argument to ground any practice upon. But to let this pass, I had farther said in the *Defence*, That though I should grant that water may in scripture sometimes signify the purifying virtue of the Spirit, yet to be born of water (as *Dr. Whitby* observes on the place) never does so. To which my adversary replies, *That the question is not what the term born of water may signify* (though I should think it should) *because that term without mention of the Spirit nowhere occurs in the New Testament.* Now let him shew me where the term of being born of water and the Spirit ever occurs but in this place. Now if they do not, then we may say that as water is here mentioned as well as the Spirit, it must denote the outward as well as the inward washing or sanctification ascribed to Baptism. There is something very like and correspondent to this phrase, *Titus* iii. 5. in the *ἡ ὑποκατάβασις*, *the washing of being born again.* Now this without all doubt is meant of Baptism, because washing is an ingredient of it. If this then be so, then we may conclude, I think, that the like phrase of being born of water, may be interpreted in the same sense, and mean Baptism likewise. For sure there is a near affinity and relation in *being born of water*, and being regenerated or born again of washing: for as washing is there the mode, in order to produce this new birth, so water is the matter by which it is produced; and these having a necessary relation one to the other, I can see no difference between these, and being *born of water*. Whether *St. Paul* meant this *washing of regeneration*

*generation* as a more explicit account, than the other, of Baptism, I will not pretend to determine: but whether he did or not, it is plain that as the place here, and that in *St. John*, have so near a relation to each other, that they may very fairly be interpreted in the same sense, it will be adjudged by all impartial readers, that if the one (as is most certain) hath respect to Baptism, so must the other likewise.

Well, but suppose that the term *born of water*, without mention of the Spirit, does no where occur in the New Testament, must it necessarily follow, that water and Spirit must mean the same thing? for are they not here plainly distinguished, and both made necessary to salvation, even the outward washing, as well as the inward regeneration. *St. Paul* tells us, *Rom. x. 10*, That *with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation*: the belief of the heart is necessary unto righteousness, (*i. e.*) to make us righteous before God; but the outward confession of the mouth is likewise as necessary to our salvation. So likewise water here, which is the outward sign, and distinguished from the Spirit, is as necessary in Baptism as this Spirit, which is the inward thing signified, and both of them together constitute this sacrament. And indeed the Quakers allowing that there are some Baptisms with water, both of *St. Paul's* and others, (which I have fully shewn can be interpreted of nothing else but Christian Water-Baptism) mentioned in the New Testament, is a plain argument that water here must be interpreted of elementary water, (as the Quakers term it) and must stand contradistinguished to the Spirit.

But is it not said in the *Reply*, that water and Spirit are all one, and that the one is only exegetical or explanatory one of the other, which appears from the context, where after this there is no mention



tion made of being born of water, but all the discourse is about the Spirit. Well, suppose we grant this, yet I think the setting this conference between Christ and *Nicodemus* in its true light, will clear this matter. For he that well considers the text will see, that Jesus was now going upon the work of Baptizing, as soon as he departed from *Jerusalem*, which he did after this discourse with *Nicodemus*, ver. 22. This ruler having attended to Christ's miracles, and being convinced that he was *ἰδιώτης καὶ δῆμος*, a divine Rabbi, or he that *Moses* taught them to expect, applies to be admitted a disciple. Jesus tells him, *To enter into the kingdom of God*, or be a disciple of his, he must be *born again*, ver. 3. *Nicodemus* understands this of a natural birth, and that he thought to be impossible. Christ repeats it with some earnestness: He must be born again, by *water and the Spirit*, (or *ἐν τῷ πνεύματι*, the or that Spirit, ver. 6 and 8.) or he ought not to be made his disciple, or cannot truly become so; of *water* as the instrument, the medium of the Spirit, a divine efficacy and operation conveyed thereby. Then follows, ver. 6. *That which is born of the flesh is flesh*; a natural man begets a man like himself, carnal, led by the flesh, and subject to mortality: *But that which is born of the Spirit is Spirit*, (i. e.) is spiritual, hath a divine disposition, is led by the Spirit, and made a child of God. And all this to shew, that there must be a higher principle than nature, which might be obtained under his direction, to regenerate men: And then uniting this to what he said ver. 3. *Marvel not that I said you must be born again*: You see I mean not going a second time into your mother's womb, but that I speak of a spiritual generation by water and the Spirit. This is a consistent interpretation, received by all the ancients and moderns of note. And therefore though our Saviour does but once make mention of water and

and the Spirit in this place, yet as it plainly appears to be only explanatory of what he meant by being born again, it is sufficient to make the place consistent and clear for Water-Baptism.

Well, but it is said further in the *Reply*, That of such as suppose water in this text to be understood elementary water, I would ask what water that is, which Christ spoke of to the woman of Samaria, John iv. 14. which the Lord promised to pour upon the thirsty, Isa. xlv. 3. to sprinkle people with, Ezek. xvi. 15. and which John writes of, Rev. vii. 17. xxi. 6. xxii. 17. Is this elementary or spiritual water? Spiritual water doubtless, as the context shews. I answer, that water is used as a figure for different things. Sometimes it is meant of doctrine: sometimes for the extraordinary gifts of the Spirit: and sometimes for the joys and refreshments of the righteous in a future state. In the texts the *Replier* quotes, water does not stand for one and the same thing in them all, nor doth it in any one of them relate to the sanctifying graces of the Spirit. And in none of these texts is the word *Spirit* joined with water, so as to be possibly understood in contradistinction to water, as in the place we are now upon. Why then, if water, when it is used figuratively, intends different things in different texts, why, I say, must it be confined to the *Replier's* sense of it, and that not an ordinary sense of the word, when nothing in the context leads at all to a figurative sense? Or rather, since water in numberless other places denotes elementary water, why should it not be taken in that sense here? especially since it is part of a discourse preparatory to the work of baptizing, which Christ was just entering upon. No, it is said, "first, because this is of a regenerating quality, and the other is not." Now in opposition to this, doth not St. Paul say, Eph. v. 26, that Christ loved the church, and gave himself for it, that he might sanctify and



and cleanse it by the washing of water, &c. which is nothing but elementary water? Now is not this water here mentioned of a regenerating quality? for does not St. Paul mention that the church is sanctified and cleansed by it? and what is this other than its having a regenerating quality? And secondly, it is said this cannot be understood of elementary water, because this water is absolutely necessary to salvation, but so is not elementary water: *Except a man be born of water, he cannot enter into the kingdom of God.* Now though elementary water be not, yet sacramental water may be necessary to salvation: For does not St. Peter say, 1 Ep. iii. 2, that *Baptism saves us*; and St. Paul, Tit. iii. 5, that *we are saved by the washing of regeneration*? which is to the same purpose with that our Saviour in the text we are upon speaks of. Now these places are all to be understood of elementary or common water, sanctified to higher ends, wherewith we are baptized or washed: and if salvation then here is to be ascribed to it, then we may conclude of it, that it is as absolutely necessary to salvation, as what may be concluded from the spiritual water he here mentions. I conclude this paragraph with what Dr. Whitby on the place says, That the question between Christ and Nicodemus was about that which was requisite to fit a man to enter into the kingdom, that is, the church of God, and make him partaker of the blessings of the gospel. Now it is certain, that Baptism by water is by our Lord declared to be the only ordinary means of entering into his kingdom; for he saith, Mark xvi. 16. *He that believeth, and is baptized, shall be saved*, or shall become one of Christ's disciples: for he not only made disciples by Baptism, in water, John iv. 1. but gave commission to his Apostles to make disciples in all nations by baptizing them the same way, and therefore must here speak of that, &c.

In the *Defence* it is said, That profelytes among the Jews were not made without baptizing them : when our Saviour therefore speaks of being born of water, according to the idiom of those times he can be understood with propriety in no other sense but Baptism by water. To which the *Replier* answers, *We are not disputing about the sense wherein either Jews or some Greek Fathers may have used the term born of water, but in what sense Christ used the term born of water and the Spirit.* Now in reply to this I say, That if the phrase *born again* be an expression grounded upon a practice much in use among the Jews, then it must be explained in the sense the Jews were wont to put upon it ; and whether the *Replier* will dispute it or not, the sense of it must be determined according to the meaning they and the first Christian writers understood it in. Now as the Jews used it with relation to the Baptism of profelytes, our Saviour, who was a Jew, we may conclude would use it in the same sense. For as Dr. *Lightfoot* says (Pref. to his *Harm. New Testament*) “ The greatest part of the New Testament  
 “ may be observed to speak in such reference to  
 “ something or other commonly known, used, or  
 “ spoken among the Jews, that the difficultest passages in it might be brought to far more facility  
 “ than they be, if references to them were well observed. For though it be true, that there are no  
 “ greater enemies to Christ than the Hebrew writers, yet the records to be met with in them are  
 “ of most excellent use and improvement to the  
 “ explication of a world of passages in the New  
 “ Testament. Nay, multitudes of passages are not  
 “ to be explained but from these records : for since  
 “ the authors of it were Jews, it is no wonder if  
 “ it speaks the Jews dialect throughout, and glances  
 “ at their traditions, opinions, and customs, at every step.” Now when our Saviour in his discourse



course with *Nicodemus* talk'd of being *born again*, or of being *born of water and the Spirit*, (which is only an explication of the other) he did no more than allude to a Jewish manner of expression. *Mr. Selden* says,\* that the Talmudists have a frequent saying, *Profelytus, ex quo profelytus, velut infans qui recens nascitur habebatur*, &c. That a profelyte, from the time he became so, was accounted as an infant new-born, that is, as one that is born of a new mother. Hence it is, that when *Nicodemus* wondered at Christ's saying, *ye must be born again*, instantly asking *how this could be*, Jesus should answer and say, *Art thou a master in Israel, and knowest not these things?* For the notion of regeneration, or of being born again, (although Christ spoke of that by the Spirit as well as by water) in initiating profelytes of justice into the discipline and manners of the Hebrews, was very well known among them.

From the Jews I pass on to the early Christian writers, who when they speak of Baptism, call it *regeneration*, or being *born again*, as the Jews had done: and both *Suidas* and *Phavorinus*, the eminent Lexicographers of the Greek tongue, as *Suicer* tells us, expound *παιδευσις* of Baptism; which must be a convincing argument to us, that this text we are upon (*viz.*) *John* iii. 5. must be thus interpreted. To give you only one of them (*viz.*) *Justin Martyr*, who lived about thirty years after the death of *St. John*, and who was cotemporary with *Antoninus Pius* the Roman Emperor. He in his second *Apology*, speaking of Baptism, calls it *regeneration*†, and likewise gives us an account both of the matter and form

\* *De jure nat. & gent.* p. 158, 159. Dr. Hammond on the place. Dr. Wall's *Introduction to his History of Infant-Baptism*, Sect. 6. and so on, where this matter is largely handled.

† *Justin Martyr* uses the word *ἀναγέννησις*, which is synonymous with *παιδευσις*.

of it. "Afterwards, says he, those that are to be  
 "baptized are brought to the place where there is  
 "water, (*ἐν ᾧ ἡ βαπτισμὸς, ὅς ἐστιν ὕδωρ*, *ἀνὰ ἡμῶν*,  
 "*ἀνὰ ἡμῶν*) and after the same manner, that we  
 "are regenerated, are they regenerated: for in the  
 "name of the Parent of all things and our Lord  
 "God, and our Saviour Jesus Christ, and the Holy  
 "Ghost, they are washed in water." Now since  
 the matter stands thus, that Baptism, both by  
 Jewish and early Christian writers near and about  
 the time of our Saviour, is expressed by *regenerati-*  
*on* and being born again, have we not good reason  
 to conclude, that when Christ expresses himself in  
 these terms, Baptism must be understood by them?  
 and that when he speaks of being born of water  
 and the Spirit, he must mean both the outward sign  
 of it, and the inward thing signified by it? For  
 how is scripture to be interpreted, but by the mean-  
 ing or acceptation of phrases in use at and  
 about the time when it was wrote? and when we  
 meet with any uncommon terms or allusive ways of  
 speech in it, is it not natural to search into the sense  
 or meaning in which they were then understood,  
 and if we find them so and so used, is it not usual  
 to understand them in that manner? Suppose we  
 were to interpret a Latin author, would we not have  
 recourse to the idiom, or propriety, the phraseolo-  
 gy, customs, or allusions, or any other mode of  
 speech peculiar to the author, or time he wrote in,  
 that we might the better give the true sense of the  
 book we were to explain? Now what we would  
 do in this case with respect to such a book, it is  
 natural to do the same with respect to our interpre-  
 tation of the scripture, and therefore if we meet with  
 a particular phrase, as *to be born again*, and cannot  
 readily explain in what sense our Saviour meant it,  
 is it not obvious to have recourse to cotemporary  
 writers who have used this phrase, and what sense  
 they



they understood it in, and so interpret it when it occurs in scripture, by the sense we see it used in elsewhere, and if the Jews and first Christian writers applied it to Baptism, as it is certain they did, then for us to do the same? And this I think will obviate the reasoning of *Calvin* and *Claridge*; for as they seem to take the words abstractedly, without relation to any particular phrase used by the Jews or first Christians whereby they expressed Baptism, so they must needs erroneously interpret this text we are upon; for since I think I have sufficiently proved, that by being *born again*, in their way of speaking, Baptism was usually understood, when we therefore meet with that phrase in scripture, it is natural to take it in this sense, and no other.

The last text I had brought in favour of Infant-Baptism was, *Acts* ii. 38, 39. *Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, for the promise is to you and to your children, and to them that are afar off, &c.*

To which the Replier answered, *That he was under no necessity to understand that text of Water-Baptism, because the word Baptism may be understood of conversion, and was agreeable to Acts* iii. 9. *Repent and be converted, that your sins may be blotted out.* To which I replied, That Baptism does not appear to be taken any where in scripture for *conversion*; for even in this place were it to be figuratively used, it cannot without great absurdity be wrested to this sense; and there I shewed both the absurdity of it, and that there was likewise a tautology in it. (See the *Defence*, p. 58.) To which my adversary replies, *Whatever it appears to me, Baptism does appear to him to be used frequently for conversion, and so cites Acts* xxii. 16. *concerning St. Paul; Be baptized and wash away thy sins.* Now if we consider *Acts* ix. where this history is first mentioned, and of which this

this place seems to be a shorter account, we shall find St. Paul three days at *Damascus*, ver. 9. before *Ananias* baptized him. Now it may very well be supposed, that God in that time had so worked on his heart as to fit him to receive Christian Baptism; for in that interval it may reasonably be thought, that as Christ had outwardly appeared to him in that Shechinah or unusual splendor which surrounded him, so he had vouchsafed him an internal illumination, and by that, had so enlightened his mind with the knowledge of himself and his religion, as that he was so far converted, as to want only Baptism to be administered to him, which he readily embraced, to make him a compleat Christian. But be this as it will, you will find here an unlucky word, that spoils the *Replier's* absurd conjecture, and that is *washing*: St. Paul was to be baptized, and to wash away his sins; now what can this washing be reasonably applied to but *water*? and what has that to do with *conversion*? Will bare washing with water, abstractedly considered, convert a man? it were well for us all if it would: but there is something more in it than this, for it is baptismal washing that is to do the deed; the pardon of our sins is conveyed along with this washing, (where the necessary previous dispositions of mind are found) and this I think we have reason to believe was subsequent to St. Paul's conversion, and so voids the whole argument.

Again, says the *Replier*, is not Baptism used for conversion? Rom. vi. 4. *We are buried with him by Baptism unto death, that like as Christ was raised from the dead by the glory of the father, even so we also should walk in newness of life.* Now this is just as much to the purpose as the other text was; for the *Replier* may as well say, that Christ's death, and burial, and resurrection, are the same, as that Baptism and newness of life (which I presume he means



by *conversion*) are so; for the baptized person's being buried or put under water, alluded to Christ's death and burial; and his coming out of it a new creature, to lead another sort of life, alluded to his resurrection. Now is there not a manifest difference in these? for it is plain that this walking in newness of life, is not the same with Baptism, but is the sign and effect of it, or rather the duty of a baptized person; and as Christ, after he rose from the dead, led a more glorious and heavenly life than he did before, so we by Baptism are both enabled and obliged to do the like; but then this is not one or the very same with our Baptism, but rather Baptism is the act, and a new life the consequence of that act, or the one is the cause and the other the effect. Now where the sameness of these lie, (for the *Replier* says there is a sameness in them) I leave to his profound sagacity to find out.

The next thing is about the *tautology* I said there would be in the text, according to the *Replier's* interpretation of it; this he would shift off by reading the text after this manner, *Repent and (be converted, instead of) be baptized in the name of our Lord Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.* Now how does this ward against the tautology, in the Quakers notion of *conversion*? For what is *conversion* in their sense, but a being *baptized with the Holy Ghost*? for can they be brought from a bad to a good state of life without the Holy Ghost? Now if they cannot, then the operation by which the Holy Ghost effects this, is what they mean by a *Baptism with it*, which if it be, then still the tautology remains, and the text must run as I said before, *Repent and be baptized with the Holy Ghost, and ye shall receive the gift of the Holy Ghost.*

Again, I had said in the *Defence*, Why should St. Peter using exhortations at two different times,  
in

in different words not conveying the same ideas, mean the same thing? To which the *Replier* answers, The idea conveyed by either of these expressions, is but one and the same, that of the gospel purgation or cleansing from sin, which same idea is equally conveyed by the expressions, Be baptized for the remission of sins, and Be converted that your sins may be blotted out. Is not one and the same end assigned to the words, Be converted, as to the words, Be baptized? how then should they in these places, where the very same effect is expressly assigned, convey any other than the same idea? To which I answer, That the sameness of effect does not always proceed from the sameness of cause, and therefore though effects may be the same, yet they may, and often do proceed from different causes, and consequently do not raise the same ideas, even in this case concerning the forgiveness of sins, though the effect be the same in all, yet it is attributed to other causes than either *Baptism* or *conversion*, and so must represent as many different ideas. The sacrifices under the law took away sin, and so does the merits and satisfaction of Christ. Now will any one argue, that these, and *Baptism*, and *conversion*, are all one and the same, because they produce the same effects; forgiveness of sin is attributed to them all, but yet they widely differ from each other, and so do the ideas arising from them: so that the *Replier's* arguing from the sameness of effect to the sameness of cause, is like arguing, because several different medicines cure one and the same disease, therefore these different medicines which produce the same effect, are all one, and consist of the same ingredients, and produce the same idea.

The next thing is about what I said of *repentance*, which is, That it seems to me to be plain, that *Baptism* and *conversion* cannot mean the same thing in these places, because *Baptism* follows after *repentance*,



tance, and *conversion* is either one with it, or precedes it; for a man is never *baptized* till he turns, or promises to turn, from his evil ways. To which the *Replier* answers, That my assertion that *Baptism* follows after *repentance* doth not hold in the case of infants, who are baptized (or sprinkled) before they are capable of repentance, &c. Indeed I cannot but own this: But do I here mention infants, or do my words any way relate to them, when I speak of repentance? Now if not, why are *infants* brought in? for do not I say, that a *man* is never baptized, &c. and sure when I say so, none can imagine that an *infant*, but a grown *man*, is here in the question. Well: But he finds fault with the account I give of *repentance*: he calls it my *definition* of it. Now if the *Replier* had known what a *definition* is, and how it differs from a description, he would not have called this a *definition*, for I did not design it for one. Now logicians will tell him, that *definitio est quæ ex genere proximo, & differentia constitutiva, conflatur*. Now I believe this will scarce accord with what I say of *repentance*, and therefore how can it be a definition of it? I will not disown indeed but that it may be a description, though it be a very short one; for *descriptio est, quæ ex proprietatibus, aut accidentibus cum genere unius, conflatur*; for indeed there are some properties belonging to *repentance* in the account I give of it. Well: but to let the *Replier's* great skill in logic pass, (for he is as fortunate here as he was in syllogisms) and to come to repentance. Now *Binchius*, a foreign divine, in his *Mellificium Theologicum*, will tell him, that *pœnitentiæ vox significat externos conversionis actus, sive illa vera, sive simulata*, that the word repentance signifies the outward acts of *conversion*, whether they be true or counterfeit. Now suppose I said a man did not repent till he turned or promised to return from all his evil ways, wherein is this different to the account here

here given of repentance? For when a man offers himself to *Baptism*, and professes to turn from all his evil ways, will not any one judge this man to be a *penitent*? for who but God knows whether this man be sincere or not? and if he gives us the outward tokens of repentance, till such time as he contradicts these by a wicked life, charity will induce us to believe that he is a true penitent. What the *Replier* says afterwards is all impertinent to the matter in hand, for I had in the *Defence* said, that St. *Peter* is here addressing himself to a multitude, exhorting them to duties becoming persons of grown years, but the *Answerer* had brought in infants by head and shoulders; and so I may say the same here, (as he has said in this paragraph) for infants in the matter we are now about, are not in question, but men of grown years.

The last thing is about posterity: For the *Replier* had said, in his *Answer*, that by *children*, Acts ii. 38, 39. were meant, not such as are properly so called, but *posterity* in general. To which I replied, That suppose I grant this, are not *children* comprehended in *posterity*? for what is *posterity* but those that come after us? and these sure must be *children* before they become men; if the promise then, according to the *Answerer's* assertion, was made to the posterity of those then present, *children* as being a part of posterity, may notwithstanding be included in it. This like a fair disputant the *Replier* has left out, and then proceeds in my words, That by children here, we have nothing but the *Answerer's* word for it; he brings no authority to support what he alledges, he cites no author or commentator to corroborate his own opinion, neither does he give any reason why it should be so understood. To which my adversary replies, It were a superfluous labour to search authors or commentators, where the plain and evident reason of the thing



thing doth support itself. To this I answer, That if it was so very evident that in this text nothing relating to *children's* right to Baptism had been contained, then it must be not a little wonderful that learned men (which he seems to have in contempt, and which all wise and sober thinking men have in great esteem) should judge quite contrary; and therefore since he rejects their authority, and *Calvin's* reasoning on the place, to prove children's right to Baptism, he ought either to substitute some better authority than his own or those here brought, or some more plausible reasoning in their stead, or else we must believe that children (either as specifically such, or as part of households) must here be referred to, and so have a right to *Baptism*. For what should induce persons of so much learning to believe so, if they were not constrained to it by the evidence of the thing? Do learned men, when they are commenting on *scripture*, give their opinions hand over head, or rather do not they weigh and consider the scope of the divine writer on the place, and so deliver their judgment concerning the true sense of it? And this since they have done in contradiction to the *Replier*, let him think of authorities what he will, (for a contempt of them is a sign of a supercilious and conceited mind) they will stand good against him, till by his more exact judgment, and more consequential reasoning on the text, he has set them aside. But the *Replier* says further, *That this search after authorities is not at all necessary in a controversy between him and me, when my assertion is the manifest consequence of his own concessions; for it naturally follows, that if, as I say, infants are not capable of any address, they cannot, as such, come under any obligation of performing any precept during that incapacity, much less a duty becoming persons of grown years.* This is all very true, but it is all impertinent to the thing in hand,

for the address is all made to the multitude then present, but yet however the matter relating to Baptism included their absent children, yea even such as were afar off, viz. children to the end of the world.

I had said from Archbishop Laud, (*Confer.* p. 56.) That the Baptism of infants may be directly concluded out of this scripture: (*viz.* Acts ii. 38, 39.) to which the *Replier* answers, *That I in this case must either disbelieve the archbishop or myself, when (in p. 44. which should be 53.) he acknowledges that there is no direct proof in scripture for it.* Now in answer to this, the words which the *Replier* gives us, are not the archbishop's, but A. C's, who was either *Fisher* under that name, or another Jesuit: (See *Epist. Dedicat.* p. 5.) For in that conference, A. C. infers, That the Baptism of infants is not expressly (at least not evidently) affirmed in scripture. The words of the Jesuit he palms upon the archbishop, to make him guilty of a contradiction, in first saying as I had represented the matter, That the Baptism of infants may be directly concluded out of this scripture, and then that there is no direct proof in scripture for it. But this is not the first specimen of the *Replier's* misrepresentation, or gross inattention.

In the next place he falls foul on *Ferus* and *Salmeron*, that had concurred with the archbishop in expounding this text of Infant-Baptism, and says, *What is their judgment worth, especially the latter, whom the Defender himself (if he quotes him right) represents so very weak, as to undertake to shew a reason why infants ought to consent, before they have the use of their reason?* Now in answer to this, the word *before* is here false printed, and should be *when*; for the Latin is, *Quare debent consentire, quum ad usum rationis perveniunt?* Why should they consent, when they come to the use of their reason?



Why, to fulfil the promises made in their Baptism. But I cannot but remark here in the words of the *Reply to the Protestant Flail*, (notwithstanding the *Replier's* undervaluing the concurrent judgment of other learned authors with the archbishop) That the more testimonies one can produce from good writers, who have agreed in the interpretation of any passage, and in their reasons for it, the greater is the authority of such interpretation, so far as human authority goes; and the archbishop no doubt could have shewn this exposition that he gave to have been commonly approved by the best authors from the earliest times of Christianity, and he has instanced in some of them: Whereas our *Replier* can go no higher for the arguments and expositions which he borrows than 1650, unless he have learning enough to discover, that some of them are the same that are urged by the ancient heretics, that rejected Water-Baptism,

But to come to a period, the *Replier* says, *Whether it be Calvin or himself I know not, that says, It is plain that St. Peter in this place is exhorting the Jews to be baptized, and says that the promise was to them and their children likewise, inferring thence that the children of those Jews had a right to Christian Baptism: But this inference is fallacious, for the promise there mentioned doth not relate to Water-Baptism, but to the gift of the Holy Ghost; nor was that promise to the Jews and their children only, but to all that are afar off, &c.* To which I answer, Though I should grant that the promise here mentioned was that of the Holy Ghost, (as indeed it was) yet the promise, it is plain, depended on the condition of being baptized; for the text says, *Be baptized, and ye shall receive the gift of the Holy Ghost.* Well, but to whom did this promise extend? was it not to the Jews and their children, and to all that are afar off? &c. Now if the promise extended

tended to children, whether specifically such, or being concluded in or under households, and the condition of that promise was Baptism, then will it not necessarily follow, that in order to obtain that promise, children as well as others must be baptized? When any great blessing depending on a certain condition is universally promised to all, to *Jews* and *Gentiles*, to *children* and those of *grown years*, to those *present* and those *absent*, to those *living at this time* and to those *that shall be living to the end of the world*, is it reasonable to expect to obtain that blessing till the condition is performed? and do we think it will be given, when that condition on which it depends is slighted, ridiculed, and entirely neglected? no certainly. Now the gift of the Holy Ghost (one of the greatest blessings) being promised to all, but not unconditionally, not without undergoing this sacred rite of Baptism, will not the absolute necessity of Baptism be thence plainly inferred? and must not this rite consequently be performed, if we are to have the promised gift? yes certainly; according to this course of reasoning it must. Now I would ask the *Replier*, if they have any reason to expect it who will not perform the condition of it? can they reasonably hope for the gift of the Spirit (whether it be meant of the ordinary or extraordinary gifts of it, whether it respect the multitude then present, or the first *converts* of every nation that shall be to the end of the world) who refuse to be baptized, nay who laugh at Baptism, and ridicule it, as a piece of vain foppery and superstition? I think I may safely say (notwithstanding some great boasts) and I have thousands of sensible and learned men to concur with me, that they have not.

But to conclude in the words of the *Replier* inverted, and applied to Water Baptism: I have now followed the *Replier* step by step, to the last stage  
of



of his performance ; in which, upon a vain presumption that he has set aside (what no man ever yet did) the arguments for Water-Baptism contained in the *Defence*, nor any Quaker (upon a fair disputation, without quirk, evasion, transposition, mangling, and leaving out parts of arguments, &c. which the *Replier* has been guilty of,) ever can do : and therefore I think, without being uncharitable, I may say the Quakers are no Christians ; for *Christianity* and *Water-Baptism*, where it can be had, do include each other, which in the *Defence* and foregoing Sections (which are a *Vindication* of it) is fully shewn : Nor can it be thought otherwise than that *Water-Baptism* was instituted for a Gospel ordinance, though it was a Jewish rite, and possibly a figure of the cleansing of the heart or conscience by the gift of the Holy Ghost along with it. This purification of the heart is the effect of Christian Baptism properly so called, in all worthy partakers of it ; and the *Baptism of the Holy Ghost* spoken of *Matth. iii.* is very properly restricted by the *Defender* to the miraculous gifts dispensed at the day of Pentecost : And it is no more gross absurdity to suppose that the purification of the heart is limited to those who are baptized with water, than it is to suppose that the working of miracles, speaking with tongues, &c. were limited to the *Baptism with the Holy Ghost*. The *Replier's* mistakes herein are fully proved in the *Defence*, and the foregoing sheets.

And as to Infant-Baptism, which *R. Barclay* says is a mere human tradition, for which there is neither precept nor example in all scripture ; I oppose to him the authority of some greater men. *Calvin* says, (and all must allow him a great deal of more learning, and knowledge in *Scripture* and *Antiquity*) *Nullus est scriptor tam vetustus, &c.* There is no writer ever so ancient, who does not refer the Baptism of infants to the age of the *Apostles*. And again :

again : It were a most miserable asylum, if for the defence of *Infant-Baptism* we were compelled to fly to the bare authority of the church. [Institut.] *Ori-gen*, an earlier writer and diligent enquirer into antiquity, says, For this the church derives a tradition from the Apostles, to give *Baptism to Infants*. And *St. Austin* says, That this the church receiv'd from the authority or belief of his ancestors long before him. (*Apud Laud's Conf.* p. 58.) And the Archbishop's note is, That it is to be observed, that neither of these Fathers (nor I believe any other) say that the church received it from tradition alone, or from a bare authority of those that went before, as if tradition did exclude a collection of it out of scripture. And it ought to be remember'd, that in the early ages of the church, as often as disputes arose about certain circumstances that concerned the *Baptism of Infants*, as whether children might be baptized before the eighth day, which was doubted by some in *St. Cyprian's* days; or whether they needed Baptism on the account of *original sin*, which was questioned by the *Pelagians* in *St. Austin's* age; the several opposers never hesitated at the thing itself, the *Baptism of children*, which had been the shortest way of ending the respective controversies, and which to be sure they would have taken, could they have traced the beginning of the practice lower than the Apostolical days, from which they were not far removed, or found a chasm in the tradition from the Apostles.



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A P P E N D I X.

**O**NE would imagine, from the account given of this *Appendix* in the *Title-Page* of the *Book*, that some new and great discovery had been therein made: For it is said to contain, not only *some Remarks on the Preface to a late Reply to the Protestant Flail*, but to shew that the Reformation from Popery in England was in a great measure owing to the zeal and constancy of illiterate men and women; and that the people called Quakers have been and are the most thorough Protestant Reformers in the world. But after all, the real contents of this *Appendix* are no more than a brief repetition of what has been already said in another shape and refuted, without any improvements or amendments, unless the addition of *George Fox's Declaration against Popery* may be called so.

The writer of it begins with renewing the complaint of the contempt shewn of the poor *Pedlar*, who first gave occasion to the present dispute; and would gladly have it interpreted as a contempt of the *Laitie* in general. The *Prefacer* will be always ready to retract whatever he hath wrote, that doth not well comport with charity and good-manners. But he apprehends he hath not offended in these respects: And he willingly leaves it to every intelligent

gent reader, whether his animadversions on that particular person, on that particular occasion, (how much soever complained of) were not both reasonable, and likewise made with all befitting tenderness and decency.

But this writer would infer from thence, that if any layman shall attempt a manly and rational enquiry, &c. he must in the *Prefacer's* opinion incur the same or like censure. But why he should thus put the laity in general upon the same footing with *Pedlars*, he gives no reason; nor hath the *Prefacer* given him any handle for so mean a suggestion. None can possibly be aggrieved at any expressions in the *Preface*, that were pointed at the *Pedlar's* busy ignorance, but such as are conscious to themselves that they deserve the like. This may indeed be the case of some of our Author's own sect, and it is for that reason most probably that these rebukes in the *Preface* are so much excepted against. But nevertheless they are so well grounded upon reason and truth, that our Author will not find it easy, by any such sleight as he has used, to set them aside, or evade their force.

His next charge against the *Prefacer* is, that speaking of our first Protestant Reformers, he had said he knew of none who merited or were dignified by that name, but such as had been trained up in schools and academies.

This will soon be set right. The Author of the *Flail* had a conceit that he could warrant the whimsical title he gave to his book, from the success of the first Protestant Reformers in defending their own tenets with the Bible, though destitute of academical learning.\* In the *Reply* this fact referred to was rather questioned than directly denied: It was said, He should have told us what Reformers he meant;

\* Preface to the *Flail*, p. 7.



for we know of none dignified with that name, but such as were men of sound learning, &c. \* But before any answer is returned by him, the *Appendix Writer* steps in of his own accord to clear up this matter. And to convince the *Replier* of his ignorance or mistake, he brings four instances (referring to more †) of illiterate persons that were burnt in the reign of *Queen Mary*; and then gravely asks him, *What he thinks of those zealous tradesmen, religious mechanicks, and holy women, who were sacrificed in the flames, and sealed their testimony against Popery with their blood?* ‖ Why, he thinks they were martyrs in the Protestant cause, and not the less eminently so for wanting the advantages of human learning. But withal he thinks he doth not in the least derogate from the honour due to them for their constancy and patience, when he denies that they were numbered among the first Reformers, who so successfully defended the Protestant tenets with the Bible. The question was not concerning those who by their sufferings were instrumental in confirming others in the Protestant religion; but concerning those who by their writings, conferences, and disputes first began, and then defended the Reformation upon such solid proofs from reason, scripture, and antiquity, that the powers of the church of Rome could not withstand the force of their arguments. When any of these, who alone were dignified with the name of Reformers, can be found to have been destitute of academical learning, the *Prefacer* will acknowledge himself informed of what he knew not before. But till that is done, he thinks himself at liberty yet to question whether there were any such among them.

The *Appendix Writer* puts four Queries upon his four instances of unlearned martyrs, which, if no

\* Preface to the *Reply*, p. 8.  
*Appendix*, p. 90, 91.

† See the Notes to his  
 ‖ *Appendix*, p. 90.

answer be given to them, he will perhaps begin to suspect are unanswerable.

1. His first is, *Whether Thomas Watts, the memory of whose piety and constancy has been retained and transmitted down to this day about 180 years, fresh and fragrant among some of the inhabitants of the town he lived in, had not a better title to the name of Reformer, than any of the learned men then and there living, of all whom the very names are long since forgotten by the inhabitants?\** But if the names of all these learned men are long since forgotten, how shall we know whether there were any in that place? If there had been any, dignified with the name of Reformers, to have compared Thomas Watts with, their names would not have been forgotten. But if Thomas Watts had no other or better title to be called a Reformer, than by a comparison with nobody, or at least with we know not who, he is no instance to our Author's present purpose.

2. *Whether John Leaf, who could neither write nor read, suffering for the same cause together with John Bradley a man of academical learning, did not in some sort merit the name of Reformer as well as his fellow-sufferer?†* Why doth he say in some sort merit, if he himself did not plainly discern a difference in their claims? And what should make this difference, as their sufferings were the same, but only that one of them did eminent service to the Reformation by his learned labours, and the other did not? Or supposing he might in some sort merit, yet was he ever dignified with the name of Reformer? In either sense he is also wide of the question between the Prefacer and the Author of the Flail.

3. *Whether Alice Driver, who had been brought up to the plough, was not also well skilled in the use of the flail, viz. the Protestant one, when by mere dint*

\* Appendix, p. 91. among the Notes.

† Ibid.



of Scripture she put the academics to so profound a silence? \* She might be better skilled in the use of the Bible, in some points especially, than they were, notwithstanding their academical learning, if they had any: Yet what is this to the purpose? If learning cannot support a bad cause, is it therefore of no use in a good one? Though it cannot bear up against *truth* and *plain scripture*, doth it follow that it is not generally necessary to maintain truth in the world, and to preserve the genuine sense of scripture? The quickest and most sensible eyes, that can least bear to look *against* the sun, can yet make the best advantages of his light upon other objects. Learning quickens and cleanses the eye of the understanding, thereby rendring it less capable of setting itself against revealed truths, and better disposed to judge of them and discern them perfectly upon reflection. Well, but many of the *zealous tradesmen, religious mechanics, and holy women among the early Protestants of this nation* had not any of this literature. What then? They are supposed to have been so instructed by those that had it, as to be able to give a reason of the faith and hope that was in them, and upon occasion to baffle their Popish examiners. And this shewed them to be properly among the *Reformed*; but is no proof that they were *Reformers*, much less the *first Reformers* of this nation.

4. The fourth instance of *Prest's* wife, and the Query put upon it, is of the same kind with the last; and the same answer will serve both. Only whereas our Author lays a particular stress upon her declaration to her examiners, *that it was the Spirit of God which led her, which called her in her bed, and at midnight opened his truth to*

\* It id.

her;

her ; \* he should be advised not to build too much upon private revelations. This assertion of hers (which he is so fond of) if it was really hers, was neither for her credit to have made, nor for his to repeat. He asks, *Whether her voluntary offering her life for her testimony did not give a convincing proof of this her assertion?* † No: It was the greatest proof indeed that she was able to give. But because she could not give a greater, she could not give a sufficient one to convince us of *the truth of her pretensions*; though it were a sufficient one to clear her of any designed fraud or imposture.

He immediately asks another question upon her case, viz. *Whether those persons who ridicule All revelation now, do more resemble that pious holy reforming woman, or the priests of that time, who, as Fox tells us, made a great shout and laughing at that assertion of hers?* ‖ In putting this, he has taken for granted that the private revelation which she spake of was as true as the Gospel. But if this be not allowed him, he must look well whether they who pretend to revelations *that are not such*, and which are destitute of all proper proof, do not injure *true revelation* (in causing it to be *ridiculed*) as much at least as they who *ridicule* all such pretences. If he includes among those *who ridicule All revelation*, such as interpret All private claims to immediate inspiration and revelation from God in these ages of the world, as the mere effects of enthusiasm, he will have a large party against him, who will neither be found to *resemble the reforming woman* he speaks of, nor *the priests that laugh'd at her assertion*. Infidels may flout at these things as they please: But serious

\* So it is in the last edition of *Fox's Martyrology*, printed 1684, Vol. III. p 748. Though the words *at midnight* are left out of the *Appendix*, either because the Author did not find them in his edition, or thought it more discreet to suppress them.

† Ibid.

‖ Ibid.



and sober men will neither make a jest of the *weakness* of well-meaning people, nor take their *rèveries* for the oracles of God. They will never admit of reforming men and women upon the bare footing of their own declarations, *that the Spirit leadeth them, and that the truth is revealed to them in midnight visions*, or in any other extraordinary manner. These and such like pretences may have upheld or countenanced Popery in some countries, and formerly in this; but could never have brought on a Reformation. That was a thing that required a much better bottom to stand upon. And though the *Prefacer* is taken up for having said, *that in all human probability without the help of academical learning there had been no Reformation at all*,\* yet he is persuaded that the more that matter is examined into, the more probable will his conjecture appear.

Even the *Writer* of the *Appendix* is willing to allow something to *academical accomplishments*.† So far, says he, *as they were well applied in translating the Scriptures into the vulgar languages, we deny not their use and service.—So far.*—But does he consider *how far* this goes? If the *Reformation*, according to his principles, *was defended by the Bible alone*, yet was not this defence put into mens hands by the advantage of learning? Did not they then *who*, he owns, *had little literature* (he should have said *none*) *except that of their Bibles*, ('tis an idle exception when we speak of translations into the vulgar languages) did not they owe a great deal to that acquired human knowledge, which yet they affected to despise? If they could, and can now do such execution with the *Flail* when it is once in their hands, they should never, out of mere gratitude, disparage the means, no nor the workmen, that put it there.

\* Preface to the *Reply*, p. 8.

† *Appendix*, p. 92.

But to come to the point. The same erudition that was requisite for translating the Scriptures into the vulgar tongues, will ever be requisite for guarding and defending the true sense and meaning of them; which is sometimes impaired or obscured by versions themselves, but oftner wrested and distorted by fanciful illiterate men, who pretend only to judge from the versions, and are too frequently incompetent judges even of *them* with regard to religious controversies, especially with regard to such matters of dispute as depend upon understanding the idioms of the original languages, and knowing the customs of the *Jews* and *Eastern nations*. The want of which knowledge in the dead tongues, and in antiquity, unhappily accompanied with a contempt of it, hath occasioned several errors in the different sects that have arisen in this kingdom since the Reformation; and in none more than in that of the *Quakers*, who, in the judgment of the *Appendix Writer* himself, *are for the most part destitute of all such learning*.

But he thinks abundant amends are made for this defect by their being *a set of Reformers more zealous for the extirpation of Popery, not only in some, but all the branches of it, yea the very root itself, than any that went before them*.

*In proof whereof he exhibits George Fox's Declaration or Protestation against Popery, which he makes no doubt will satisfy every reader, that he was a very hearty Protestant Reformer.\**

We shall have no further concern with *Geo. Fox* or *his Declaration*, than to examine our Author's opinion concerning both *the one* and *the other*. He says *George Fox* was an honourable man among them. How he became so is not said. Perhaps he was in the higher esteem among them, because he was re-

\* *Appendix*, p. 92.



markably low in his learned attainments, and could not so much as spell his mother's tongue.\* And if this *Protestation* of his had but been printed just as he penned it, with the advantage of his orthography, it would have appeared more worthy of him.

*But he was an hearty Reformer, and zealous for the extirpation even of the very root of Popery.*† So it appears; for under pretence of reformation he has left nothing remaining of a visible church, that he could take away. He was not content to lop off the superfluous branches, and cast away all her corrupt fruits, but he must pluck her up by the very roots.

*By this declaration of his the Replier may see what kind of Reformation it was that appeared in these kingdoms in the last century.*‡ Fully and sufficiently, inasmuch that he desires not to see or hear of any more such.

*He may see what effectual work the Protestant Flail can make, when managed by the skilful hands of honest, plain, disinterested, New-Testament-taught countrymen.*|| He hath seen to his sorrow what work it hath made, and continues to make, in such hands.

*Should the Prefacer (continues he) take up that instrument, I am apt to think he would not dare to attempt the handling it so effectually.\*\** No: God forbid he should. Our Author is not very apt to think; but he has thought herein very justly, that the *Prefacer* would dread to attempt such effectual handling as he speaks of, to the utter abolition of sacraments, rites, ceremonies, orders of ministers, and every outward institution of religion whatso-

\* Many and remarkable instances of his not being able to spell the most common words are given by *Francis Bugg*, in his *Hidden things brought to light, whereby the Fox is unkenneled*. Bugg in *Folio*, 1712. p. 210.

† *Appendix*, p. 92.

‡ P. 97.

|| *Ibid*.

\*\* *Ibid*.

ever.

ever. And he hath other and better means to deter him from such a sacrilegious attempt, than what our Author suggests in his next words.

*For the Flail, to use his own description of it, is an instrument which doth of all others require some art and skill, &c.\** Nay, if he comes at last to *art and skill*, he has surely got out of his road, and is running into some blunder upon his own and George Fox's principles. He seemed to be going wrong in his last sentence but one, when the word *skilful* was impertinently tacked to the *hands of New-Testament-taught countrymen*. And now he has quite lost himself in a *simile* that the *Prefacer* had occasionally made use of to relieve his reader. It had a meaning, and was sense at least when it was first offered to the consideration of *the Author of the Flail*: But it is now returned back again upon the *Prefacer's* hands with so little poignancy, and so like nonsense, that he can scarce acknowledge his own metamorphosed offspring.

How comes it that *art and skill* in interpreting the Bible should at length be confined to those who are *New-Testament-taught*, and who generally disclaim the very imputation of such foreign advantages? who with their infallible master *deny all colleges, and universities, in which ministers are made by tongues, arts, and schools?*† How come they at last to claim the privilege of using these carnal weapons, and excluding those from whom they borrow the little they have of them from sharing in the title with them? It should not be quite forgotten, that these *New-Testament-taught countrymen* owe *something to academical accomplishments*, by our Author's own concession; for they had not come so easy by their *New-Testament-Learning*, if the way had not been opened and cleared to them by the la-

\* Ibid.

† George Fox's Declaration, p. 94.



bours of much abler hands, and wiser heads, than their own.

But it seems this *art and skill* in the hands of *academics* hath done much mischief. It hath opposed the *honest zeal of these sincere-hearted Protestant Reformers*, which might have spread itself more generally to the extirpation of all the matters and things which George Fox declared against, had not the men of academical literature consulted their own interest, in still retaining not a few of them.\* They did verily consult their own interest, and the interest of the whole kingdom, in retaining not only the essentials of a church, but such indifferent things as contributed to order and decency: also in retaining *schools and colleges*, for the attainment of *tongues and arts*, to prevent in times to come any such utter extirpation of *All the matters and things which George Fox declared against*, as our *Appendix Writer* calls *thorough Reformation*, and in the zeal of his heart is desirous according to his slender abilities to promote.

'Tis therefore (says he) altogether unequal to ascribe the whole merit of the Reformation to a set of men who have been indeed the principal retarders of its progress.† What does he mean? By the Reformation, we do in common construction understand that of this church and nation from Popery in the century before the Quakers had a being. But by the progress of it being retarded he manifestly intends the opposition that was given to that thorough Reformation he has been recommending, and which, he says, appeared in these kingdoms in the last century. Now in this view, it would be, as he says, altogether unequal to ascribe the whole merit of what was done by Reformers in one generation to those that followed in the next. But if this shall prove not to be his

\* Appendix, p. 97.

† Ibid.

meaning, he must tell us *what is*; since his words give us no other that is sense. He will say perhaps it was a set of these academical men that promoted the former Reformation, and another set of them obstructed the latter. Be it so. To their praise be it spoken. Without making comparisons between them, each have a merit to be ascribed to them. They both fought a good fight, though against adversaries of different denomination: and both defended the church; the former against those that had corrupted her with idolatry and superstition; and the latter against those who would have reformed her quite out of sight, through enthusiasm and want of knowledge and discretion: And both made use of the same kind of weapons, which they fitted to them, and learnt the true use of in the schools and academies, *viz.* scripture, and reason, and the writings of the antients.

Thus at length we have gone through the points that our Author boasted of in his Title; and have found that, instead of proving what he gave out for the contents of his *Appendix*, he hath only served up *George Fox's crude Protestation*, garnished with a few withered flowers of his own picking, as the last dish of an insipid entertainment.

But though he has fallen short of his promise in one respect, yet he hath exceeded it in another; and hath carried his remarks further than the *Preface*, and delivered his opinion of the *Book itself*, in very few words, as a specimen of the great judgment wherewith he reads controversies.

*As to the controversy about the quotations from Bishop Taylor, it seems to him that the Author of the Flail has done that great man much more honour than the Replier. How? By placing his real sentiments on an equality with his very cogent and convincing arguments against Pædobaptism.\**

\* *Appendix*, p. 92.



Was ever a Prelate *so* honoured before? It was with much ado that what he declared to be his real sentiments, was allowed to be so. And now this being once allowed, they will do him this further favour; they will put his *real sentiments upon an equality* with his mere fictions and inventions, or at least what were *not his own sentiments*. Our Author indeed calls them *very cogent and convincing arguments against Pædobaptism*. That is to say, when the *art and skill* which he would be thought to disparage, do but seem to come over to his party, though it be only a *feinte*, he is ready to acknowledge and admire them. What Bishop Taylor has wrote in great abundance as a Divine, as a master of Scripture and good sense, doth by no means hit our Author's delicate fancy: But when the Bishop only plays a part occasionally, and designedly acts the *subtile academic*, then our deluded Author is charmed with his ingenious disguise, and contrary to his own principles applauds the disputer of this world.

But the *Replier* it seems has done *no honour* to Bishop Taylor, in *debasing his real sentiments to a level with his much lower and weaker pleas for the practice of Pædobaptism*. How could he bring them to a level with those that were *much lower*?

But perhaps what is said of *lower and weaker* pleas, is spoken of the *Replier's* pleas, or spoken with respect only to the Bishop's arguments in *protopæia*, to which it is an honour to him to have his real sentiments equalled. Now if this be the meaning, take it either way, the *Replier* will be under no concern about these *epithets* of comparison given to the pleas: For he has done the Bishop *justice* however, which is preferable to the *honour* they would bestow upon him. And though the pleas may perhaps appear *low and weak* in our Author's sight, when compared with the *flights* of the Bishop's fancy,

fancy, and the *strength* of his imagination, yet if they be measured by another standard, *viz.* that of truth, they will be found *more cogent and convincing* than those artful flourishes which have beguiled our Author to give them undeserved praises, and such as the Bishop himself proved afterwards they were not entitled to. He goes on.

*If the Bishop had been always firm and steady in his opinion on the side of Infant-Baptism, 'tis no small discredit to that cause, that his great abilities could never put his own sentiments in as advantageous a light as those of his adversaries.\**

But what if this *advantageous light* that he speaks of, be only a *false light*? an artful position of his adversaries arguments to make them appear to less discerning eyes something which they really were not? Which cause will be most discredited by it? Whatever credit arises from setting the *Anabaptists tenets* in so plausible a view, belongs to Bishop Taylor, and not to *their cause*. And that he did not use any such method with the *Pædobaptists tenets*, is to the *credit* of *their cause*, which needed no such artful and laboured recommendation; but only wanted to be exhibited in its own proper and native light: Which, as the dispute is now with a *Quaker*, may be termed *the light within*; whereas the *advantageous light* he speaks of is no more than *the light without*.

He had said towards the beginning of his *Appendix*, that *academical learning was an instrument more apt to defend error, than to discover truth*.† Bishop Taylor has indeed shewed him how far it can defend error, even to make it seem to some people *cogent and convincing*. But he hath also discovered how it can likewise *support and establish truth*, and do it effectually.

\* *Appendix*, p. 97.

† P. 90.



It is true, learning is apt to make the best of every subject it is applied to. But why it should have any peculiar aptness *to defend error* rather than *truth*, can hardly be conceived. For, of all human means that can be applied to, it is the best preservative against error, and the surest guide to truth. Unless our Author means by this odd character he has given of it, that the persons endowed with it have been *more instrumental in proving* what the *Quakers deny*, than in *finding* any good reason for what they affirm. For this may be, in his way of thinking, *to defend error*, and *miss of truth*. But if these are his complaints against literature, (and it seems most reasonable to interpret him thus in this place) we shall allow the fact, and have no further contest with him upon that head.

Lastly, he gives his opinion of the success of the other part of the controversy, which was *Water-Baptism*. He says, *that the arguments advanced by the Author of the Flail are rather evaded than answered by the Replier.\** By his leave he would have said more properly and truly, that *the strokes* of the *Flail* were *evaded*. But if he will needs have it that these *strokes* were *arguments*, and that some of them were neglected, and *not answered* by the *Replier*, the true reason has been, that they were such arguments *as answered themselves*, and recoiled upon their author's own head; as the *Replier* had observed in his *Preface* was likely to be the case, assigning withal the probable cause of such mischances.

He concludes with saying, that it is *by no means* the design of his *Appendix* to *save the Replier from any future strokes of the Flail.†* In this verily he is to be believed; and yet he hath by this very *Appendix*, contrary to his design, put the *Replier* out of all fear of them; and taught him by this pre-

\* *Appendix*, p. 98.

† *Ibid.*

vious attempt, how to presage of what is to follow, viz. that the man with the Flail will have no better success with his strokes at the Book, than this Writer hath had with his Remarks on the Preface. They may therefore threaten as they please, and join forces too, but will never be able to hurt any body.

However, it is his desire that nothing said in this Appendix should prevent the Author of the Flail from improving the many advantages that the Reply has put into his hands.\* He may make himself quite easy, and rest assured of all that he desires in this matter; for nothing that he has said, or perhaps can say, is capable of preventing any improvements of these supposed advantages by another hand.

\* Appendix, p. 98.

F I N I S.



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